extracts from Discourses on Islamic way of Life

A CALL TO ALLAH

Collection of Speeches

Justice (R) Mufti Muhammad Taqi Usmani

DARUL-ISHAAT
Karachi-Pakistan.

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AN EASY WAY TO ESTABLISH RELATIONSHIP WITH ALLAH تعالیٰ[1]

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَنَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

عن ابی سعید الخدری رضی الله عنه قال كان رسول الله صلی الله علیه وسلم اذا استجد ثوبا سماه باسمه عمامة او قمیصا او رداء یقول اللّٰهم لك الحمد انت كسوتنیه اسألك خیره وخیر ما صنع له و اعوذبك من شره وشر ما صنع له (ترمذی كتاب اللباس، باب مایقول اذا لبس ثوبا جدیدا حدیث نمبر ۱۷٦۷)

The supplication before putting on a new garment

Hazrat Abu Saeed Khudri رضی اللہ عنہ has narrated that when he put on a new garment whether it was a turban or a shirt or a sheet he would take the name of the garment and make this prayer, "O Allah! Thank you that you gave me this garment to wear. I beseech you to grant me the good of this garment and the good of that for which it was made and I seek refuge from its evil and the evil of that for which it was made."

[1] Venue: Jame Masjid Baitui-Mukarram, Gulshan-e-Iqbal, Karachi.

Supplication for different needs

This was Holy Prophets صلی اللہ علیہ وسلم sunnah before putting on a garment. If someone does not remember these words in Arabic then he can make this supplication in his own language.

It is a great favour of the Holy Prophet صلی اللہ علیہ وسلم that he taught us how to pray to Allah taala at every step of our life. Our condition is such that we are extremely needy but we do not know how to pray to Allah. The Holy Prophet صلی اللہ علیہ وسلم not only guided us in this regard, he also taught us specific supplication for almost everything we do from morning till we retire for bed. There are supplications for such purposes as after waking up, for going to and coming out of bathroom, for starting ablution, during and after ablution, for entering the mosque and exiting the mosque, for entering the house, while being in the market and so on. In short, the Holy Prophet صلی اللہ علیہ وسلم has taught us to pray to Allah taala for every action we take.

The way to establish relationship with Allah تعالیٰ

Why is it that there is a supplication for almost everything we do? Actually the Holy Prophet صلی اللہ علیہ وسلم has shown us a very effective way to establish relationship with Allah taala. The easiest way of establishing relationship with Allah taala is to keep begging and praying to Allah taala. The Holy Quran has commanded us:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (سورۃ الاحزاب ۴۱)

O ye who believe! Remember Allah in great abundance. (83:41)

Someone asked the Holy Prophet, "O Messenger of Allah, which is the best of deeds? The holy Prophet صلی اللہ علیہ وسلم replied:

ان یکون لسانك رطبا بذکر اللہ (ترمذی کتاب الدعوات باب فضل الذکر حدیث نمبر ۳۳۷۲)

"To keep your tongue moist with remembrance of Allah. (Trimidhi hadith no.3372)

Allah تعالیٰ does not need our remembrance

The question is why has Allah taala commanded us to do

zikr? May Allah protect us - Does Allah benefit from our zikr? Does He enjoy it when we do zikr? Anyone having knowledge about Allah taala and having belief in him would not even think of such thing. Because even if the whole universe engages continuously in the remembrance of Allah taala, it will not increase a bit the greatness, the power, the honour, the beauty of Allah. And, Allah forbid, if the whole universe is determined not to do zikr of Allah - intends to forget Allah and to commit sins, it will not decrease the greatness, the power, the beauty of Allah taala. He is eternally besought of all. He does not need our remembrance, nor our prostrations.

The root of evils

If we remember Allah taala abundantly it is going to benefit us only. Because all the evil, all the sins and crimes happen only because we forget Allah taala. When one does not think of Allah, does not remember him then he commits sins. But if he remembers Allah taala and that he is answerable to him one day then he will not commit sins.

When a thief is committing theft he is bereft of Allah's taala remembrance otherwise he would not have committed the sin. One who fornicates forgets Allah taala at the time of fornication otherwise he would not have done so. This has been said by the Holy Prophet صلی اللہ علیہ وسلم:

لا یزنی الزانی حین یزنی وھو مؤمن لا یسرق السارق حین یسرق وھو مؤمن لا یشرب الشارب حین یشرب وھو مؤمن (صحیح مسلم، کتاب الایمان، باب بیان نقصان الایمان، حدیث نمبر ۱۰۰)

It means that an adulterer ceases to be a believer at the time of committing adultery. A thief ceases to be a believer at the time of committing the theft. In other words, had he been remembering Allah taala, he would not have committed the sin. Therefore all evils, oppressions, wrongdoing prevailing in the world are due to the fact that people have become negligent towards remembrance of Allah taala.

Where has Allah تعالیٰ gone?

Once Hazrat Umar Farooq رضی اللہ عنہ was on a journey. There were no hotels in those times, therefore when he felt hungry and his provisions were over he looked for any nearby village from where he could get food. Meanwhile he saw a

herd of goats grazing. He looked for the shepherd and on seeing him told him that he is a traveler and is hungry. Then he asked for goat's milk for some money. This story is of the time when Hazrat Umar رضی اللہ عنہ was ruling more than half of the world. The shepherd replied that I would have given you the milk but these goats do not belong to me. Their owner has entrusted them to me for grazing. They are a trust and their milk is also a trust. Therefore I cannot give you their milk without the owners permission.

Hazrat Umar رضی اللہ عنہ thought of testing this man by making him an offer. He said to him that I will make a deal with you which will benefit both you and me. The shepherd asked what is that? Hazrat Umar replied, "You sell me one of these goats and take the money due from me." This way I can take the goat along with me in my journey and drink its milk when I feel hungry. This is my benefit. Your benefit is that you will get money. As far as the owner is concerned, you can tell him that a wolf hunted the goat which is common in jungles. He will believe you, that way both of us will benefit." When the shepherd heard all this he spontaneously said:

يا هذا فأين الله

Then where has Allah gone?

He meant that if I do all this with the belief that the owner is not watching then what about Allah taala? Is he also not watching? This is all lie and deceit. What will I say when I stand before Allah?

This is Allah's taala remembrance which remains in the heart even in the loneliness of the jungle, even in the darkness of the night. So when Hazrat Umar Farooq رضی اللہ عنہ heard this reply he said to him that as long as we have people like you on the face of this earth there cannot be any oppression. Because if there is a sense of accountability it keeps our heart guarded. Otherwise you can see that the number of police forces are increasing, departments are increasing, there are numerous courts, armed forces are guarding the streets, yet we cannot stop robberies, looting, killing - crimes are on the rise. Why is it so? Because the root of crimes cannot be destroyed until we realize that we are answerable to Allah taala. Therefore until this light does not illuminate our hearts no matter how many security measures you take the crimes will not end. In fact,

these day, the people who were supposed to protect our lives and property are themselves committing crimes. Therefore until our hearts are void of remembrance of Allah taala the crimes will not end.

How Holy Prophet صلى الله عليه وسلم controlled crimes

The Holy Prophet صلى الله عليه وسلم eliminated the crimes without any police force or department or any court. Whoever would commit a crime would come weeping to the Holy Prophet صلى الله عليه وسلم and would ask for punishment so that he is saved from the punishment of hell - even if he or she had to be stoned to death. It was only because their hearts were filled with the remembrance and fear of Allah taala.

That is why we are being ordered to remember Allah taala abundantly. Our remembrance does not benefit Allah at all but the more we do it the more our sense of accountability will increase which will Insha Allah protect us from crimes and sins and his disobedience.

Oral remembrance is also desirable and beneficial

People say that if your tongue is reciting سبحان الله or الحمد لله while your mind is somewhere else, how can it benefit us? Please remember that the oral remembrance is just the first step. If you do not take the first step you will not get to the second step. But if you are persistent with your first step then Insha Allah through its blessings Allah taala will take you to the second step. Therefore do not underestimate the importance of remembrance. It is indeed one of Allah's taala favours that if our body is not engaged in his remembrance at least one part of it is.

The reality of Taaluq ma Allah

Indeed through remembrance of Allah taala we attain Taaluq ma Allah i.e. one way or the other you have established a relationship, a contact with Allah taala. All the orders of the noble sufis require certain practices, hardships, wazaif aimed at strengthening taaluq ma Allah. Because when the bondage with Allah taala is strengthened then one refrains from sins, increases his worship and he practices virtues and frees himself from vice.

Keep praying to Allah تعالى

The noble sufis have prescribed several enduring exercises

to attain taaluq ma Allah. But my Shaikh, Hazrat Dr. Abdul Hai رحمۃ اللہ, asked shall I tell you a short and simple way to attain taaluq ma Allah - that is to keep praying to Allah taala all the time for everything you want. You have any pain, any worry, any need - pray to Allah taala. For example, if the weather is hot pray that it get pleasant, if there is a power failure, pray that it comes back; if you are hungry, pray to Allah to give you good food; if you are entering the house, pray that you get a pleasant sight, that there is nothing to worry about; if you are going to office, pray that everything is in order, that there is nothing unpleasant at work, if you are going to the market pray that you get the things you want at a reasonable price - make it a habit to pray to Allah every moment of your life.

Simple but effective

Indeed it is a very simple and short method that is why we do not give it due importance. But we should try it, we should pray to Allah taala all the time. Whatever problem we face we should put it in front of Allah taala and ask for his help - in the end you will be engaged in praying to Allah all the time. For example you see a man coming to see you, for a moment you pray to Allah that this man brings good news to you, that whatever he say has benefit in it. Or when you go to a doctor pray to Allah that he puts the right prescription in his mind. Dr Abdul Hai رحمۃ اللہ, used to say that this is a short and simple method. But only if you practice it would you know what heights it can take you .

There are no restrictions

Through these masnoon prayers the Holy Prophet صلی اللہ علیہ وسلم, has taught us that any kind of need we should pray to Allah. And Allah taala has made this praying so easy that there are no restrictions on how and when we should pray. We can pray without ablution, without facing the Kaaba, even when we are in need of ghusl (bath). We are not allowed to do zikr or pray with tongue while answering call of nature but even that is allowed if we do it in our hearts.

In short, Allah taala has made zikr so easy that there is no restriction and no specific method to be followed. If it is possible you should perform ablution, face the Kaaba and raise your hand and pray. But if it is not possible then you do not

have to perform ablution, or face Kaaba or raise your hands. You can pray in your heart, "O Allah please help me in such and such matter." Hazrat Thanwi رحمة الله says that when someone comes to me and says I want to ask you something, I immediately turn to Allah taala in my heart and pray to him that, "O Allah! I don't know what kind of question he will ask. Please put the right answer in my mind." This is also my habit and I never do contrary to it.

The importance of masnoon prayers

How we should pray to Allah taala on specific occasion has been taught to us by the Holy Prophet صلى الله عليه وسلم. It is indeed a great favor of the Holy Prophet صلى الله عليه وسلم that knowing our weaknesses and our shortcomings he even told us what to pray, what words to use. Now our job is to memorize these words and when the appropriate time comes consciously make the supplication. That is all we have to do. The Holy Prophet صلى الله عليه وسلم has prepared the bread for us. All we have to do is eat it but even that seems difficult to us.

The scholars have written numerous books which were compilation of these prays so that every Muslim can learn them with ease. In the old times traditionally when the children would begin to talk they would be taught these supplication - say bismillah before eating food, make this dua after finishing the food and so on. As a result there was no need for classrooms for such things. Further, childhood memory is such that it is memorized for the whole life. At older age it is difficult to memorize them - but in any case every Muslim should consider these prayers a blessing and should memorize them.

These prayers are not very lengthy. In fact they are quite short. Everyday you can learn one prayer and then make the intention that you will recite it when the time comes. Then you will experience yourself its light and its blessings.

May Allah taala give us the strength to remain engaged in his remembrance at all time. Ameen!

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

WHAT IS DEEN (RELIGION)?[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا ـ مَنْ يَّهْدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ سَيِّدَنَا وَ نَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ
رَسُوْلُهٗ، صلى الله تعالىٰ عليه وعلى اله واصحابه وبارك وسلم،
تسليمًا كثيرًا ـ اما بعد!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

عن ابی موسی الاشعری رضی اللّٰه عنه قال: قال رسول اللّٰه صلى اللّٰه عليه
وسلم: اذا مرض العبد او سافر كتب له مثل ما كان يعمل مقيمًا صحيحًا۔

(صحیح بخاری کتاب الجهاد باب یکتب للمسافر مثل ما کان یعمل فی الاقامة، حدیث نمبر ۶۹۹۲)

Good deeds during illness or journey

Hazrat Abu Musa Ashari رضی اللہ عنہ is one of the most eminent companion and a jurist companion of the holy Prophet صلی اللہ علیہ وسلم. He is also one of those who performed migration twice in their life time. Once he migrated to Abysinniah and second time to Madinah. He narrates that the holy Prophet صلی اللہ علیہ وسلم said that when someone is ill or travelling and is unable to perform such virtuous deeds or acts of worship which he would otherwise do when he is not sick and not travelling, Allah Ta'ala nevertheless rewards him for those

[1] Venue: Jame Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

deeds. Although he is not performing those deeds because he is either sick or in a state of journey yet *Allah Ta'ala* rewards him because he would have otherwise performed them.

The holy Prophet صلی اللہ علیہ وسلم has given us such a great consolation that we should not worry about ou inability to perform those deeds due to illness or being in a state of journey as *Allah Ta'ala* is clearly rewarding us for those deeds.

Salah is not condoned

However this is only applicable to voluntary forms of worship. With the relaxations that *Allah Ta'ala* has granted, obligatory forms of worship have to be performed under all circumstances.

Take the example of Salah. No matter how sick someone is, even if he is on his deathbed *salah* has to be offered. *Allah Ta'ala* gave us this flexibility that if we cannot stand, we should offer salah in sitting position, if we cannot sit we can offer *salah* even lying. If we cannot perform ablution then we can do *tayammum.* If it is absolutely impossible to keep our clothes clean then we should offer *salah* in the same clothes. But we are not allowed to leave salah as long as we live. It is only forgivable if you are unconscious and time for six prayers has passed.

Do not worry in case of sickness

Sometimes it happens that anyone falls sick and offers salah in sitting position. If he is unable to sit then he offers lying in bed. In doing so he is not satisfied and worries that he cannot properly offer *salah,* perform ablution or *tayammum,* not realizing that the Holy Prophet صلی اللہ علیہ وسلم is telling us that in such a case *Allah Ta'ala* is still rewarding us for the deeds we would have preformed, were we not sick.

Do not follow your own likes

In one *Hadith* the Holy Prophet صلی اللہ علیہ وسلم has said:

"ان اللہ یحب ان تؤتی رخصہ کما یحب ان تؤتی عزائمہ"

It means that just as *Allah Ta'ala* is pleased when we follow His obligatory ordinances He is also pleased when we act upon the concessions He has granted us in special circumstances. We should therefore not follow our own likes. What pleases *Allah*

Ta'ala should also please us.

It is sunnah to take the easier course

Some people prefer doing difficult tasks. They think that this way they can earn more reward from *Allah Ta'ala.* Since some elders are also known to have practiced this theory we should not condemn such people. But the way of the Prophet صلى الله عليه وسلم is that

"ما خير رسول الله صلى الله عليه وسلم بين امرين قط الا اخذ ايسرهما"

It means that if the Holy Prophet صلى الله عليه وسلم was given the choice between two things he would choose the easier one. Now the question is, was this act of the Holy Prophet صلى الله عليه وسلم in order to get physical comfort? May Allah protect us. Did he try to avoid physical hard work, did he desire worldly comfort? Obviously one cannot imagine that the holy Prophet صلى الله عليه وسلم would take the easier course for the sake of worldly comfort. It was only because taking the easier course means humility before Allah. You do not have to prove how tough you are, instead that you are weak and humble, because of which you opt for the easier course.

Islam is about obedience

Deen (Islam) is not about performing any specific deed, fulfilling any desire or following any practice. *Deen* is all about obedience. What *Allah Ta'ala* orders us to do is *deen,* what He likes us to do is *deen.* Submitting to His will is *deen.* The way He is allowing us to do something is better for us to follow. You should not worry that you cannot stand or sit in your salah when you are sick. In such a condition it is the way Allah Ta'ala likes it for us and if he likes it then why should we not do it. Though you may want to force yourself to stand and pray but resisting such a desire and being pleased with what Allah has decreed for us is true submission to the will of *Allah Ta'ala.*

Do not show how tough you are

When *Allah Ta'ala* wants you to express your pain then you should express it. Once a saint visited another saint who was sick. He was in a lot of pain but still chanting '*Allah, Allah*" and

"*Alhamdulillah, Alhamdulillah*". The first saint said to him that your praising Allah is indeed commendable but this is a time when you should pray to Allah for his protection. At a time like this saying "*Alhamdulillah*" is like showing you toughness to Allah that although He has made you sick but you are not expressing your pain. You should rather show your humility when He wants you to express your pain and call him for help. How should you call him? Like Hazrat Ayub علیہ السلام:

"اَنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ" (سورۃ الانبیاء:۸۳)

Who could be more resilient than a prophet. In such illness, in such extreme pain he is saying to Allah مَسَّنِیَ الضُّرُّ - "O Allah! I am in pain". So when Allah wants us to call him expressing our suffering, our pain then we should act accordingly. Holding back our emotions in such a situation is not correct.

The highest status of man

Please remember that the highest status of man is in being the servant of Allah, being obedient to Him. *Allah Ta'ala* has expressed many attributes of the holy Prophet صلی اللہ علیہ وسلم in the holy *Quran* like:

اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا - وَدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا - (سورۃالاحزاب: ۴۵،۴۶)

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a Warner.
And as a summoner unto Allah by His permissio and as a lamp that giveth light. (33:45,46)

In this *ayah* several of the attributes of the Holy Prophet صلی اللہ علیہ وسلم are mentioned. But when the occasion of *Miraj* (the night of ascension) is related in the *Quran, Allah Ta'ala* uses the world "*abd*" (servant) for the Holy Prophet صلی اللہ علیہ وسلم. The *Quran* says:

"سُبْحَانَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ" (سورۃ بنی اسرائیل:۱)

Glorified be He who carried His servant.... (17:1)

Here instead of the attributes "Witness", "Bringer of glad tidings" and "a lamp that giveth light" only one attribute "servant" is being communicated which is to show us that the

highest status of man lies in him becoming a servant of *Allah Ta'ala*. It lies in humility, submission and obedience to Him.

My elder brother late Muhammad Zaki Kaifi May Allah raise his ranks was a very good poet. The samething was expressed by him in this couplet which has been mostly misunderstood by people:

اس قدر بھی ضبط غم اچھا نہیں   توڑنا ہے حسن کا پندار کیا؟

Endure not the pain so much that You crush the pride of your beloved

It means you are trying not to express your pain, your suffering, do you want to crush the pride of the one who is inflicting this pain on you? Do you want to show Him how brave you are? This is not how a servant should behave. A servant should instead pray to him for relieving him of the pain and he should express his agony remaining within the confines of *shariah*. Just as the holy Prophet صلی اللہ علیہ وسلم expressed his sorrow when his son died:

انا بفراقك يا ابراهيم لمحزونون

"O Ibrahim! We are grieved at your departure". (Sahih Bukhari no. 1303)

In short we should only be pleased with what *Allah Ta'ala* wants. If *Allah Ta'ala* wants us to offer salah in bed it will bring us the same reward as if we offered prayers in standing position.

You will not loose the virtues of Ramadhan

My shaikh Hazrat Dr. Abdul Hai قدس اللہ سرہ used to relate from Hazrat Thanwi رحمہ اللہ, that one man fell sick during *Ramadhan* because of which he was not able to fast. Now he is upset about the fact that he missed a fast of *Ramadhan*. Hazrat said that there is no need to feel bad about it. One should realize Who he is fasting for. If one is fasting for his own pleasure, for his own satisfaction then indeed you should be upset about loss of one fast. But if you are fasting for *Allah Ta'ala* who has ordered us not to fast in case of sickness then abstaining from fasting fulfills the purpose. There is a *Hadith* to this effect:

ليس من البر الصيام في السفر

During a journey of hardship fasting has no virtue. However, if you delay this fast till after *Ramadhan* then you receive the same virtues and blessings as if you fasted during *Ramadhan*. In other words for this person the day will be like a day of *Ramadhan* and he would benefit from it like a fast of *Ramadhan*. Therefore there is no need to feel dejected if you have to discontinue fasting due to any *shar'ai* excuse like sickness, journey, days of menstruation for woman. In such situations *Allah Ta'ala* likes it if we avoid fasting. When others get their reward for fasting you get your reward for not fasting. And when you compensate by fasting after *Ramadhan* you still get the virtues and blessings of *Ramadhan*. There is no need to worry.

Allah Ta'ala resides in broken hearts

Allah Ta'ala is the companion of broken hearts. When you are sick and your heart is broken as you cannot fast because of your sickness, *Allah Ta'ala* will compensate you for the loss. Whether your heart is broken because of any grief, worry, fear of Allah or the fear of the hereafter, it will be compensated through the blessings of *Allah Ta'ala*.

According to one tradition *Allah Ta'ala* says:

انا عند المنکسرۃ قلوبھم من اجلی

"I am with those whose hearts are broken because of me". (At-haf 6/290)

(Although the *muhadditheen* have described this *Hadith* as baseless but the meaning of the *Hadith* is correct)

The pains that the heart has to suffer from due to illness, problems, worries etc are actually meant to break the heart so that it earns the blessing and the bounties of *Allah Ta'ala*.

According to Allama Iqbal:

تو بچا بچا کر نہ رکھ اسے کہ یہ آئینہ ہے وہ آئینہ　　جو شکستہ ہو تو عزیز تر ہے نگاہِ آئینہ ساز میں

Do not try to protect this glass from being broken
If broken, it is dearer to the one who made it.

My Shaikh Hazrat Dr. Abdul Hai (قدس اللہ سرہ) used to say that when *Allah Ta'ala* breaks someone's heart, he wants to raise his ranks through this act. These sorrows, worries,

hardships raise his status to such a degree which in under normal circumstances is not possible. He used to recite this piece of poetry to explain the point:

یہ کہہ کہ کاسہ ساز نے پیالہ پٹک دیا   اب اور کچھ بنائیں گے اس کو بگاڑ کے

Another couplet he used to recite was:

بتانِ ماہ وش اجڑی ہوئی منزل میں رہتے ہیں   جسے برباد کرتے ہیں اسی کے دل میں رہتے ہیں

The moon-like beloved ones reside in deserted places.
They reside in the very heart that they ruin.

Do not be afraid of the pains and sorrows afflicted upon you. If you have faith in *Allah Ta'ala,* these tears, these sighs, this broken heart·will in turn elevate your status to a such higher degree.

وادی عشق بسے دور و دراز است ولے   طے شود جادہ صد سالہ بہ آہے گاہے
(اقبال)

It's a long and wide road to the valley of love
But sometimes a journey of 100 miles takes only a moment

There is therefore no need to worry in distressing situations.

Islam is nothing but obedience of Allah Ta'ala

May *Allah Ta'ala* make us understand that Islam is not about fulfilling our desires or following our habits. It is all about following what we are told to do. Our actions are not important, our salah, our fasts nothing is important. What is important is what pleases *Allah Ta'ala.*

عشق تسلیم و رضا کے ما سوا کچھ بھی نہیں   وہ وفا سے خوش نہ ہوں تو پھر وفا کچھ بھی نہیں
(کیفیات، ذوکی ص ۲۰۳)

Love means nothing but His obedience and seeking His pleasures

Being faithful to him means nothing if it does not earn His pleasure

We should do what Allah Ta'ala wants us to do. What pleases Him should also please us

نہ تو ہے ہجر ہی اچھا نہ وصال اچھا ہے   یار جس حال میں رکھے وہی حال اچھا ہے
(غالب)

I desire not His nearness nor being away from Him

I desire a condition He wants me to be in

May *Allah Ta'ala* grant us the wisdom to understand this point which will help us realize what our *deen* is really about.

Caring for the sick and missing routine acts of worship

Religious scholars have said that just as you are rewarded for your missed good deeds in case of your own sickness the same applies to the sickness of those whose nursing is obligatory upon you. For example your parents are sick. Now all the time you are busy looking after your parents due to which you are unable to perform your routine acts of worship such as recitation of *Quran, Nawafil,* remembrance of Allah and so on. You are yourself not sick, however, *Allah Ta'ala* is compensating you for all the good deeds although you have missed them. Why?

First things first

My shaikh Hazrat Dr. Abdul Hai قدس الله سره used to give a very useful advice. It is a fact that these little things which our elders have pointed out can really change our lives. He used to say:

We should see the priority of things. What is more important in a particular situation? Instead of following our desires we should see what is more important when? What has more priority? And then fulfil it as it is the will of *Allah Ta'ala.*

You have made up your mind that you will regularly offer *Tahajjud* (night prayers), recite so many parts from *Quran* daily and do *tasbeehat* daily. But when the time came your wife fell sick. Now you have to look after her because of which your plans could not materialize. You feel bad that your daily routine is disturbed. You could have been reciting *Quran,* could have been busy in remembrance of *Allah Ta'ala.* Instead you are busy visiting doctors, getting medicines and thinking that this is not what you wanted. We must realize in such a situation that it is what *Allah Ta'ala* wants that is important. If instead of looking after your wife you start reading *Quran Allah Ta'ala* will not like it.

On the other hand if you give up your own desire and do

what is required in this situation then Allah will reward you for all those acts of worship, you were not able to perform.

Satisfying our desires

Hazrat Maulana Masihullah Khan رحمة الله - May *Allah Ta'ala* raise his ranks *Ameen*. He used to say that *deen* is not about fulfilling your own desires, it is about obeying the orders of Allah and His Prophet صلى الله عليه وسلم. It is not that you do something because you like it. For example, you want to become a religious scholar without considering whether it is lawful for you to do so or not. If you have a sick mother at home or a sick father and there is nobody else to look after them yet you joined a *madrasah* just because it is your desire to become a scholar. This is not following *deen*. This is following your own desires. While our *deen* demands from us that in such a situation, we forget about everything else and take care of our parents.

The desire of becoming a mufti

Or for example you want to specialize in a certain field or wish to become a *mufti*. Many students tell me that they want to specialize and want to be *muftis*. When I ask about their parent's opinion they say their parents did not give the permission. If your parents do not allow and yet you want to be a *mufti*, it is not *deen*, it is following your own desires.

The desire to do tabligh

You may have the yearning to go for *tabligh*. And although it is an act of virtue and great reward but if your wife is sick, there is no one to look after her and you want to go for *tabligh* then this is not *deen*, this is fulfilling your own desires. It is your duty to look after her, take her to a doctor. It is not worldly business. It is *deen*.

The desire to go to a mosque

Hazrat Maulana Masihullah Khan رحمة الله once gave an example in a gathering that a man lives with his wife in a jungle where there is no one else. The man desires that he goes to a populated place and offer prayers there in the mosque. His wife tells him that this is a jungle and I will be left all alone, I will die out of fear. Why do not you offer prayers at home?

Since that man was only following his desires he left his wife all alone in the jungle to offer prayers in the mosque. It was a time when he should have stayed with his wife and offered prayers at home but he did otherwise. This relaxation is in the case of an uninhabited place like that jungle. In case there were other people also living there then prayers have to be offered in the mosque.

Someone wants to go for *jihad,* someone else for *tabligh.* Someone wants to be a *Maulvi* or a *mufti* and so on. But none of them realizes that others also have rights on them and whether these rights are more important or their own desires.

This is why it is important to establish contact with a *shaikh.* He will tell you what is important when. Now what I am saying right now, if someone narrates it to others as if I am not in favour of becoming a *mufti,* doing *tabligh* or *jihad* it is important to realize that all these things please Allah depending on the circumstances. We should see what the situation demands and act accordingly. If our acts are based on our own wishes then that is not *deen. Deen* is to do what Allah Ta'ala wants, what he orders us to do.

Beautiful is the one who is loved

My father Hazrat Mufti Muhammad Shafi رحمہ اللہ, used to narrate this Hindi proverb very often:

سہاگن وہ جسے پیا چاہے

i.e. truly beloved woman is the one whose husband loves her. The story goes like this that there was a bride who was being adorned for her wedding. Whoever saw her praised her. Some praised her beautiful face, some praised her jewellery and so on. However, the girl remained unimpressed and ignored the praises being showered upon her. Someone asked her that your friends are all praising you so much, does that not make you happy. She replied that all these praises will be forgotten very soon and they will become meaningless. But if the one for whom I have been adorned also likes me then that would mean everything to me. On the other hand if these women like me and the one for whom I am being adorned does not like me then all this will become useless.

My servant is displeased with everything for my sake

After narrating this story my respected father used to say that when we do something for *Allah Ta'ala* we should ask ourselves whether it would really please *Allah Ta'ala*. People may praise us on being a *mufti*, a scholar or a *Maulana*. They may praise us by saying that he spend a lot of his time on *tabligh* or that he is a great *mujahid*. But all this is meaningless unless *Allah Ta'ala* is pleased with what we do unless in the words of Zafar Ali Khan:

توحید تو یہ ہے کہ خدا حشر میں کہہ دے   یہ بندہ دو عالم سے خفا میرے لئے ہے

> Belief in One Allah means that on the Day of Judgment Allah says that this slave of mine displeased with everyone only for My sake.

Since everything we do is for earning Allah's pleasure we should be very careful about what a particular situation demands.

Stop dhikr during adhan

You were busy doing a[illegible]ut as soon as you heard *adhan* you are ordered to stop *dhikr* and answer the *adhan*. Now your time is being wasted. Had you continued your *dhikr* you could have finished many *tasbeehat*. But since you have been stopped from *dhikr* now it is no use continuing. Now you will benefit from listening to *adhan* and answering it.

It is what we command that matters

Allah Ta'ala made *Hajj* a very strange form of worship. If you think about it, from beginning till end *Allah Ta'ala* has broken the norms at each and every stage. In *Masjid Haraam* one prayer will earn you the reward of 100,000 prayers. But on 8th *Zul Hajja* you are ordered to leave the *Masjid-ul-Haraam* and go to *Mina*. In *Mina*, there is no *Haram*, no *Kaaba*, nothing special to do, no *rami* or *jamarat*. It is only one order we have to follow, we have to forget about the reward of 100,000 prayers and instead offer the daily prayers in *Mina*. Why? It is to tell us that neither *Kaaba* nor *haram* are important. It is what we tell you to do that is important. When we tell you to offer prayers in *Masjid-al-Haraam* then you will get reward for 100,000 prayers and when we tell you to leave the *Masjid-al-Haraam*

then instead of any reward it will become an act of sin to pray in *Masjid al Haraam* just because you disobeyed *Allah Ta'ala*.

Salah in itself is not desired by Allah

Quran and *Sunnah* have attached great importance to timely offering of salah. *Quran* says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ـ(سورة النساء:۱۰۳)

Prayers have to be offered on time. About *Maghrib* prayers we have been ordered to make haste and not to delay. But if we offer *Maghrib* prayers on time in the plain of *Arafat* the prayers will become invalid. When the holy Prophet صلى الله عليه وسلم was leaving the plain of *Arafat* at *Maghrib* time Hazrat Bilal رضى الله عنه was reminding him again and again "Prayers Oh Apostle of Allah صلى الله عليه وسلم" while the holy Prophet صلى الله عليه وسلم was saying (الصلوة امامك) i.e. "Prayers are ahead of you". The lesson here is that there is nothing about the time of *Maghrib* it is what *Allah Ta'ala* wishes that is important. When *Allah Ta'ala* wanted us to offer *Maghrib* prayers early there was reward in doing so. Now that He wants us to offer *Maghrib* with *Isha* prayers the same becomes obligatory upon us.

In *Hajj, Allah Ta'ala* wants us to do against the norms at every stage. *Asr* is offered early, *Maghrib* is offered late and the message for us in doing so is that neither prayers nor fasting or any kind of worship are in themselves desired by *Allah Ta'ala*. All that *Allah Ta'ala* desires is His obedience.

Why should we make haste in iftar

We have been ordered to make haste in *iftar*. Delaying in *iftar* without any excuse is *Makrooh*. Why? Because till now fasting and staying hungry was worthy of great reward. But since now He has ordered you to eat, any delay in doing so becomes a sin. Because if you now delay in *iftar*, you will be increasing the fasting time prescribed by *Allah Ta'ala*.

Why should sehri not be taken early

It is preferable to delay your *sehri*. If someone has his *sehri* earlier and then goes to bed, it is against *Sunnah*. Instead we should have our *sehri* just before the time finishes. Why? Because if someone had his *sehri* earlier and went to bed, he then increased the time of fasting at his own wish. This is not

following the orders but our own desires. in short it is all about obedience. We are His slaves which means that we do what He wants us to do.

A slave does not follow his desires

Hazrat Mufti Muhammad Hasan رحمہ اللہ used to say that if there is a "servant" he is supposed to work for a fixed number of hours and for a certain job. For example the job of a servant is to clean the floor and he is not assigned any other work. Or there may be a worker who is supposed to work for eight hours after which his work has finished. On the other hand there is a "slave" who neither has any working hours nor any specific job. He is only supposed to follow the orders. If his master tells him to become a judge and settle disputes between people, he will have to obey the order. And if the master tells him to remove any filth he will act accordingly. There is neither any limit of time nor any specific work that is required. It is complete submission - doing what the master says. Even more superior is the rank of a "*banda*" (a slave who worships his master). It is because an ordinary slave does not worship his master but a "*banda*" does. He has no will of his own, he obeys the orders of his master and this is the true spirit of our religion.

Who are you striving for?

I have made a timetable of my daily tasks. Specific hours for writing, teaching and so on. Sometimes it happens that I am about to write on a subject after having done some study, I collect my thoughts and just then someone enters and says "*Assalamoalaikum*" and shakes hands with me. It becomes very disturbing. You think that you made an effort, studied the books to write on a subject and this man interrupted you. Five to ten minutes of conversation with him and your whole train of thought is disturbed. This happens day in and day out. It really bothers you when you think that you had planned to write two to three pages but ended up writing a few lines only.

May *Allah Ta'ala* raise the ranks of Hazrat Doctor Abdul Hai. He used to say "Who are you doing it for?" Writing books, teaching, answering religious questions? Who are you doing it for? Do you want all this to go into your biography - that you wrote so many books, had so many students? If that is what

you are doing it for then indeed you should be sad that because of that person your planned tasks could not materialize. You could not write as many pages, could not teach as many students as you wanted. You may feel bad about it. But think what are you getting out of these achievements? Only worldly praise, worldly fame? In that case it is a wasted effort. For *Allah Ta'ala* it is not even worth a penny. But if the purpose is to earn pleasure of *Allah Ta'ala,* then whether your pen writes anything or not, you should be pleased with the way He is pleased. You, no doubt planned to write two pages today but the situation is such that a needy person has come, he is asking any question or is in need of something, he has rights over you. Now *Allah Ta'ala* will be pleased if you help him, if you solve his problem. You should not be upset that you cannot now work according to your plan because now you will get more reward for helping that person as compared to having completed your work." We should only see what the situation demands and then act accordingly. This is true understanding of religion that one should forget about what he likes and instead leave everything to *Allah Ta'ala,* do whatever he wants us to do. Whether we are sick or well, travelling or not travelling, we should always worry about what pleases *Allah Ta'ala* and forget about our own plans. Our plans are very uncertain. It is *Allah Ta'ala's* plans that really matter. If we fall sick or on a journey, any incident can fail our plans. Do not follow your plans, follow what pleases *Allah Ta'ala. Insha Allah* success will be yours.

Hazrat Owais Qarni رحمة الله عليه

Hazrat Owais Qarni رحمة الله did not get the chance to see the Holy Prophet صلى الله عليه وسلم. A Muslim would do anything to get a glance of the Holy Prophet صلى الله عليه وسلم especially if it is possible and it is during the time of prophethood. However, Hazrat Owais Qarni رحمة الله, was told by the Prophet صلى الله عليه وسلم, not to visit him and to look after his mother. So he gave up his desire and continued tending his mother. Why because he was told about the merits of obeying the Holy Prophet صلى الله عليه وسلم. He was ordered not to come to Madinah, not to visit the Holy Prophet صلى الله عليه وسلم and instead do what he is being told. As a result Hazrat Owais Qarni رحمة الله, never got the chance to see the Holy Prophet صلى الله عليه وسلم. The companions of the Holy Prophet صلى الله عليه وسلم who had seen the holy

Prophet صلى الله عليه وسلم would go to Hazrat Owais Qarni رحمة الله and asked him to pray for them. In fact according to a *Hadith* the Holy Prophet صلى الله عليه وسلم said to Hazrat Umar Farooq رضى الله عنه that in Qarn there is one of my follower who sacrificed his desire to visit me, to see me, in order to obey my command and earn the pleasure of *Allah Ta'ala*. O Umar! Whenever he comes to Madinah go and ask him to pray for you.

Any ordinary person would have preferred to pay a visit to the Holy Prophet صلى الله عليه وسلم without realizing that his mother needs to be looked after. But Hazrat Owais Qarni رحمة الله was a true slave of *Allah Ta'ala*, a true follower of the Holy Prophet صلى الله عليه وسلم. That is why he did not care about his own desire, his own likes, his own opinion and instead followed the instructions of the Holy Prophet صلى الله عليه وسلم as that was the only correct path. (Sahih Muslim Hadith no. 2542)

The root of all bida'at (innovations)

This is how we can cut the root of all the prevailing innovations in Islam. By understanding that our wishes are not important. It is the divine orders we have to follow. What is a *bid'ah?* It is finding our own ways to please *Allah Ta'ala*. We decided on our own that observing *Eid Miladun Nabi* on 12th *Rabiul Awwal* and holding *Milad* functions is the correct path and started following it. It was neither ordered by the Holy Prophet صلى الله عليه وسلم nor by *Allah Ta'ala* and not even practiced by the companions رضى الله عنهم of the holy Prophet صلى الله عليه وسلم. We invented this ourselves declaring it an act of virtue. On someone's death we invented *teeja* without realizing that Allah and His Prophet صلى الله عليه وسلم did not order us to do that. This is *bid'ah*. According to *Hadith*

کل محدث بدعة و کل بدعة ضلالة

(Sunan Nisai Hadith 1578)

Which means that *bid'ah* leads us astray. On the face of it, *teeja* seems to be like an act of virtue - reading *Quran* and distributing food. What could be wrong with it? How could it be a sin? It is a sin because we did it without the permission of *Allah Ta'ala* and his Holy Prophet صلى الله عليه وسلم. No matter how virtuous this act may seem if it is not prescribed by them it is not accepted by *Allah Ta'ala*.

میرے محبوب میری ایسی وفا سے توبہ جو تیرے دل کی کدورت کا سبب بن جائے

My beloved I repent from such act of faithfulness

Which becomes a source of displeasure to your heart

(Kaifyat by Zaki Kaifi - pg 78)

Leave everything to Allah Ta'ala

Maulana Roomi said something very nice as under:

چونکہ بر مخت چند و بستہ باش   چوں کشاید چابک و بر جستہ باش

If He ties your hands and feet then you should not try to free yourself and if He frees you then make use of your freedom.

This is also the teaching of the Holy Prophet صلی اللہ علیہ وسلم that we should not worry because of illness as availing benefit from a relaxation is also an act of great reward. It also pleases *Allah Ta'ala* that His slave avails the concessions granted by Him. And we should do this in a proper manner. May Allah give us the wisdom to understand it. *Ameen!*

The importance of being grateful

The last *Hadith* of this chapter is:

عن انس رضی اللّٰہ عنہ قال قال رسول اللّٰہ صلی اللّٰہ علیہ وسلم

ان اللّٰہ لیرضی عن العبدان یا کل الاکلۃ فیحمدہ علیہا او

یشرب الشربۃ فیحمدہ علیہا۔

Hazrat Anas رضی اللہ عنہ narrates that the Holy Prophet صلی اللہ علیہ وسلم said that *Allah Ta'ala* likes His slave and is pleased with him who thanks Allah when he eats a morsel of food and thanks Him when he drinks a draught of water. It means that *Allah Ta'ala* is pleased with His slave who is always grateful to Allah for His bounties.

I have been saying it repeatedly that to be grateful is an extremely superior form of worship. My shaikh Hazrat Dr. Abdul Hai قدس اللہ سرہ used to say that it is not easy for us to perform the hardships and the difficult spiritual exercises the saints underwent. However if we adopt one simple habit of thanking *Allah Ta'ala* when we eat, when we drink, when a pleasant breeze is blowing, when we see a child and we like him, when we see our family and it pleases us, if we keep saying *Alhamdulillah* and اللّٰھم لک الحمد ولک الشکر اللّٰھم لک الحمد ولک

الشکر frequently it will cure many diseases of our heart such as pride, jealousy etc. This is the experience of our elders. In fact it is based on a *shar'ai* injunction.

Satan's key strategy - creating ungratefulness

When *Satan* was being expelled from the divine court he asked for respite till the end of the world. When he was granted the respite he said that I will lead astray Your slaves for which I will come to them from their right, from their left, from ahead of them and from their behind I will attack them from all directions and lead them astray. In the end he said:

وَلَا تَجِدُ اَكْثَرَهُمْ شَاكِرِيْنَ۔ (سورۃ الاعراف:١٧)

Which means that because of them being misguided you will find most of them ungrateful.

How to counter satan's strategy

Hazrat Thanwi قدس اللہ سرہ said that *Satan*'s main weapon is spreading ungratefulness which becomes a source of many diseases of the heart. To avoid this, the more we thank *Allah Ta'ala* the more we get His protection from *Satan's* attacks.

Drink very cold water

Hazrat Haji Imdadullah Sahib Muhajir Makki قدس اللہ سرہ used to tell Hazrat Thanwi قدس اللہ سرہ to drink very cold water so that the whole body is thankful to *Allah Ta'ala.*

The Holy Prophet صلی اللہ علیہ وسلم said that he likes three things. One of those three things is cold water. There is no evidence that any food item was especially brought for the Holy Prophet صلی اللہ علیہ وسلم from a distance. But cold water was especially brought for him from a well in Madinah Tayyabah three miles away called *Ghars.*

Hazrat Haji Sahib used to say that the wisdom in it is that when you are thirsty and you drink cold water your whole body is grateful to Allah.

Thanking Allah Ta'ala before going to bed

Before going to bed we should think of all the bounties of our Lord that our house brings our safety and wellness, الحمد للہ, the bed is comfortable, اللّٰھم لک الحمد ولک الشکر, I am safe and well,

اللّٰھم لك الحمد ولك الشكر, my child is safe and well, اللّٰھم لك الحمد ولك الشكر. We should think of each and every favour of our Lord.

Hazrat Dr. Abdul Hai قدس اللہ سرہ sued to say that I have learnt this from my grand father. Once I went to meet him. At night I saw that before going to sleep he is sittin, on his bed and saying again and again اللّٰھم لك الحمد ولك الشكر. I asked him what he was doing. He said that during the day I don't know if I am able to thank Allah or not. So I am counting all the blessings of my Lord and thanking Him for each one of them saying اللّٰھم لك الحمد ولك الشكر.

Hazrat Dr. Abdul Hai قدس اللہ سرہ says that when I saw this *alhamdulillah* I also made it part of my daily routine.

An easy way to thank Allah Ta'ala

The Holy Prophet صلی اللہ علیہ وسلم has taught us the way to do anything. We can never be as grateful as we ought to be. According to Shaikh Saadi رحمۃ اللہ for every breath we take we have to thank Allah twice for if we take the breath in and cannot exhale it, we are going to die. Similarly if we exhale and are unable to breath in again we are going to die. Therefore we ought to thank *Allah Ta'ala* twice for every breath we take. It is not possible for man to thank *Allah Ta'ala* for being able to breath, which is just one of the countless favours of *Allah Ta'ala.*

"وَإِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا"

The Holy Prophet صلی اللہ علیہ وسلم has therefore prescribed an easy way to thank *Allah Ta'ala* just in few words. Every Muslim should learn it. He said:

"اللّٰھم لك الحمد حمدًا دائمًا مع دوامك، وخالدا مع خلودك، ولك الحمد حمدًا لا منتهى له دون مشيتك، ولك الحمد حمدًا لا يريد قائله الا رضاك" (کنز العمال، ج۲ ص ۲۲۳، حدیث نمبر ۳۸۵۷)

O Allah! I thank Thee with a gratitude which continues as long as Thou remain. And the way Thou are eternal so be my gratitude; which has no limit unless what Thou wilst. And I praise thee like someone who seeks nothing but Thy pleasure.

According to another *Hadith:*

اللّٰھم لك الحمد زنة عرشك، ومداد كلماتك، وعدد خلقك،

ورضا نفسك (ابو داؤد، كتاب الصلاة، باب التسبيح بالحصى)

O Allah! Praise is for You equal to Your mighty throne, and to the ink of your words and to the number of your creatures in a manner befitting Your pleasure.

According to the Holy Quran if anyone wants to praise *Allah Ta'ala* and all the seven seas are turned into ink for writing His praise, all the ink will be used but he will not be able to praise *Allah Ta'ala* enough.

So I praise Thee as much as Your words are and as much as Your creatures number i.e. man, animals, trees, stones, and so on. And in the end I thank thee as much that I earn Your pleasure.

What more can we say. Therefore everyone should thank *Allah Ta'ala* before going to bed saying these words.

اللّٰهم لك الحمد مليا عند طرفة كل عين۔ وتنفس نفس

O Allah I thank Thee and praise Thee with every blink of the eye and every breath that I take.

We should learn these words by heart and read them every night before going to bed. May Allah give us the strength to act accordingly. *Ameen!*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be praise be to Allah the Lord of the worlds.

THE DEMANDS OF THE KALIMAH TAYYIBAH AND THE COMPANY OF THE MEN OF ALLAH[1]

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا
مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ
وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ۔

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ○ اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ
مَوْلَانَا الْعَظِيْمُ وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْمُ وَنَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ
وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔ (سورة التوبة، آيت ۱۱۹)

Introduction

This was the address of Mawlana Mufti Muhammad Taqi Uthmani مدظلہم at a madrasah where he met Mawlana Mufti Abdus Shakur Tirmidhi رحمہ اللہ. He had long cherished to go there and this desire was finally fulfilled. He spoke some introductory words and then delivered his address about his visit to China.

Kalimah Tayyibah bring us together

Allah, the Exalted, has given me many opportunities to

[1] Venue: Jame Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

travel. I have visited many countries. I have been to such as are covered! in the darkness of disbelief. Laugage has been a drawback in conversing with them. However, recently I visited China the most populous country of the world where atheists and disbelievers live, but their also are Allah's Muslim slaves. I learnt authoritatively for the first time that, at least, eighty million Muslims live there. When the villagers got wind that some Muslims of Pakistan were expected, they lined up on both sides of the road hours ahead of our arrival though it was snowing. When we arrived there, they saw us but a language barrier separated us. However there is an expression common to all Muslims no matter what language they speak. It is As salamu alaikum wa rahmatullahi wa barakatuh (peace be on you and Allah's mercy and favours). Everyone who saw us raised this greeting, tears dropping from his eyes. Allah taala created a relation between us irrespective of language, culture and nation. Sentiments of love erupted from the heart when it became known that the visitors were Muslims and the kalimah was common to hosts and visitors and a connecting factor:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

(There is no god but Allah and Muhammad is his messenger).

Allah taala has joined us through many relations but this one is the strongest.

Cannot be broken

I also had an opportunity to visit Bangladesh that once was Pakistan. There the word Urdu arouses anger and people dislike to speak in it. They speak their own language Bangla or English. When I was in Chitagong, an announcement was made that I would speak at a certain ground. (When I went there) it was full of people. I spoke in Urdu. There were about fifty thousand people or more and such a large gathering was not witnessed after the creation of Bangladesh. Moreover, if anyone spoke in Urdu in public, the people stopped him and raised slogans against him. But, they listened to me with such love and eagerness that everyone was amazed. There too, I submitted that barriers could be erected between us, armed forces can check us, oceans and mountains can put us far away but Allah taala has put us together in a relation that no power

on earth can sever. That relation is of the *kalimah*:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

The Kalimah bring change in life

The kalimah that has joined us is amazing and shows great sights. Suddenly on reciting it a non-believer becomes a Muslim. Before that he was eligible to go to hell but, on reciting it, he become deserving of paradise in that instant. He became the beloved of Allah taala. The Prophet صلى الله عليه وسلم said:

مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّـةَ

He who says La ila ha illAllah goes to paradise.

He will endure punishment of sins if he has committed them but, finally he will go to paradise. If he has committed sins and wrongs but has not made a repentance for that then he will be punished before being admitted to paradise. These are not my words. This is the saying of the chief of the two worlds صلى الله عليه وسلم. There cannot be a truer speech in this universe than that he will go to paradise. A person who recites the kalimah may be sent to the (lowest) seventh depth of hell but will then go to paradise, to the highest of Jannat ul Firdaws.

About a shepherd

This is about the Battle of Khaybar that the Prophet صلى الله عليه وسلم fought against the Jews. The Muslims encamped outside the fort of Khaybar and besieged it, but the fort could not be conquered for many days. One of their shepherds came out with his sheep. He was black and was hired by a Jew. He saw the Muslim army. He had heard that Muhammad صلى الله عليه وسلم king of Yathrib had come from the Hijaz to attack them. He thought that he should see him, for, he had never seen a king. He wished to hear him. He asked the people, 'Where is he?' The sahabah رضى الله عنهم pointed out to a tent, he went inside there. He was taken aback at the appearance of the tent. He had visualized carpets and a plethora of adornments, curtains and an army of guards. But, he found a make do tent of palm leaves without a guard or a peon. He went inside. The Prophet was there. He had a beautiful, bright face and a glorious majestic look that had a pull. He asked, "Why are you

here?' The Prophet صلى الله عليه وسلم said, I have only one call: do not believe in any but Allah as your god and recite *La Ilaha ill Allah Muhammadur rasulullah*." He asked, 'If I do that then what will be my fate?" He said, "You will get the same rights as all Muslims. We will embrace you. "He asked, Will you embrace me? He had never imagined that a chief or a king could embrace him. He pleaded, I am black. My body smells. Will you embrace me inspite of that? The Prophet صلى الله عليه وسلم said, "When our declare you faith, all of us will embrace you. Your rights will be equal to those of all Muslims." According to some versions, he remarked, "You are such a great king yet you joke with me." The Prophet صلى الله عليه وسلم said,. "No. I am not joking. I have truly brought the religion that makes no difference between a black and a white, a rich and a poor, a ruler and the ruled. Only he excels who fears Allah more. So, you will be at per with us and we shall embrace you." He exclaimed, "If that is so then I become a Muslim." Then he recited.

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

and became a Muslim, and said, "O Messenger of Allah, I am a Muslim now. Tell me what have I to do?" The Prophet صلى الله عليه وسلم told him that since that was not an hour of any salah, he could not be asked to offer it, it was not a month of Ramadhan that he should fast and he was not wealthy that he could be asked to pay the zakah. Hajj had not been prescribed till then. "But," he said, "the Muslims are engaged in jihad. It is a worship. Come, join them." He asked, "O Messenger of Allah, their can be two things in battle. Allah may give us victory or I may shed my blood. What if I die?" The Prophet said, "If you are martyred then Allah taala will admit you straight away to paradise: Jannat ul firdaws. Allah taala with turn your body bright and sweet smelling." He exclaimed, "I do not need anything else." The Prophet صلى الله عليه وسلم said. "These sheep belong to someone else. Go and return them first." Observe! On the battle field, the Prophet صلى الله عليه وسلم could have appropriated enemy property as war booty, but the shepherd had them as a trust. It was part of the Prophet صلى الله عليه وسلم teachings that trusts should be returned to their owners. So he said, "Drive them towards the fort that they may enter the city, and to their owner." He returned the sheep and participated in

jihad. When it was over after some days and the Prophet صلى الله عليه وسلم went round to examine the martyrs and the wounded, he saw among the many martyred sahabah رضى الله عنهم a corpse around which the sahabah stood wondering who he could be because they had not known about him. The Prophet saw him, the black shepherd and said, "He is astonishing, indeed. He has never prostrated before Allah, never offered a salah, never fasted and never spent anything in Allah's path, but my eyes see him in Jannat ul Firdaws. His body has a beautiful smell."

As I was sayng, the kalimah brings out a man from hell and in an instant admits him into the highest place of paradise. There is no exaggeration. This is a fact.

To recite the Kalimah is to make a covenant

This *Kalimah* raises a question. Friends became enemies and enemies turned into friends. In Badr, father raised his sword against his son and a son against his father because of this kalimah. So this mighty change! Is it a spell? Sorcery? Do these things bring about a revolution? Are these words so effective? In reality, there is no such thing: neither a spell nor sorcery. The change occurs because when a person testifies that Allah taala is One and no one else is worthy of worhship, he concludes a covenant to obey none but Allah besides whom he will not worship anyone else. And he testifies that Prophet Muhammad صلى الله عليه وسلم is Allah's Messenger so that he will abide by the message the Prophet صلى الله عليه وسلم has brought whether he understands it or not. He will not rebel. He will submit to Allah's and his messenger's pleasure. Then on, he becomes dear to Allah and change takes place.

The demands of the Kalimah

Thus (reciting) the *kalimah* is not a mere oral exercise. Rather, the moment one recites it, he submits himself to Allah and his messenger. He promises that he will no more do anything on his own, but will obey Allah's commands. There are certain demands of this kalimah on how to spend one's life, how to worship, how to deal with other people, how to behave. There is guidance for each department of life. The Prophet صلى الله عليه وسلم not only dictated these things but also demonstrated them by his actions before he departed. Now, it is upto a Muslim to learn these commands and spend his life according

to their dictates. That really is taqwa which is to fear Allah lest he fall short of the promise and feel ashamed in the hereafter for having failed in keeping his promise. This is taqwa.

How to get it

The Quran is replete with the command: O believers, observe taqwa. The entire religion is compressed in taqwa. And then it says:

وَكُونُوا مَعَ الصّٰدِقِيْنَ

Allah's taala word is wonderful. It is the uniqueness of Allah's taala word that in one sentence he teaches all that man must do. He also discloses the method of practicing it and the easiest way to do it. He asks the believers to observe taqwa. If they do that then they need to do nothing else. But, how to observe taqwa. The answer lies in the next sentence. The easiest way for that is to be with the truthful. Join them. They are not the ones who only speak the truth and do not lie. They have a true tongue and a true word and are true in their dealings with other people and in social life. They are true in their promise to Allah. Join them. Take their company. Allah taala will cause their taqwa to reflect in you. This is the method of getting taqwa and this is how religion is handed down. The religion that has come to us from the times of the Prophet, chief of the two world, Muhammad Mustafa صلى الله عليه وسلم through the company of the truthful.

How did the sahabah رضى الله عنهم get it

They did not get it from a college or a university but from the Prophet صلى الله عليه وسلم. Allah taala made them religious through his company that they kept. Never before did the world see an example of that, nor has it been seen thereafter. These people who played with lives for little, meaningless things, gave up the world as unreal and disgraced so that they abandoned its treasures to obey Allah's taala commands and to improve their hereafter.

Example of Ubaydah ibn Jarrah

The Qaysar and Kisra (Caesar and Chosroes) were the arrogant super powers whom Umar رضى الله عنه crushed thoroughly. He appointed Ubaydah ibn Jarrah رضى الله عنه as

governor of Shaam. In Madinah he had led a very simple life. Umar رضى الله عنه visited Shaam which was very fertile and prosperous and the Roman civilisation reflected itself in it. Umar رضى الله عنه wished to visit Ubaydah's رضى الله عنه home, perhaps to see for himself if the new place had influenced his living style. Ubaydah رضى الله عنه said, "O Amirul Mumineen what will you do by seeing my house. You will not be happy." But, Umar رضى الله عنه insisted. So, he took him there one day. They walked and walked but there was no sign of his house. When they were about to leave the city, Umar رضى الله عنه said, "I want to see your house. Where are you taking me? He said that he was taking him there. When they were outside all kind of habitation, they came to a thatched hut. This is my house, O Amirul Mumineen! He went inside. There was nothing besides a prayer rug. He asked, "O Ubaydah how do you survive? Where are your belonging?" He brought a rough kind of a bowl. There was water inside and some crumbs of dry bread. He said, "I do not have enough time to cook my food. I get a woman to bake for me a week's bread. I put them in water and eat them every day. My duty does not give me more time." He had no other possession, saying, "This much is enough to take me to the grave". Umar رضى الله عنه could not suppress his tears and said, "O Ubaydah, this world has changed all of us but you have not changed from what you were in the Prophet's صلى الله عليه وسلم times." This was the governor of Shaam. Today that Shaam is divided into four countries.[1]

He had the treasures of the world under his feet and powerful countries feared him, but he continued to reside in that unceremonious, simple hut.

The sahabah رضى الله عنهم were trained by the Prophet صلى الله عليه وسلم and the truth is that their likes cannot be found on earth today. They had no place for the world in their hearts and no worth for it in their eyes. They were constantly haunted by the worry: after all, they would have to meet Allah. This is taqwa. They got it through the Prophet's صلى الله عليه وسلم company. Even a few day's company developed taqwa in their hearts. This is how religion is handed down.

[1] Syria, Palestine, Lebanon and Jordon.

Through sight of the elders

The religion spread from Allah's Messenger صلی اللہ علیہ وسلم to the sahabah رضی اللہ عنہم, from them to the tabi'en to the taba tabi'en and so to the last of us. It is acquired from the company of those who are moulded in taqwa, know the demands of the kalimah and understands it. It is not acquired from books and not by listening or delivering speeches. Only the company of men of Allah gets it, and seeing their ways of living. They who say that they can get it from books live in a fools paradise. Not books, colleges or money can get you religion. Only the glance of the elders can get it for you. This is why Allah says: keep the company of the truthful.

Where are they

The question does arise: where may one find the truthful? There are so many claimants to it. And people also say that there are deceivers everywhere. They take up the garb of the pious and the truthful. It is as Iqbal lamented:

خداوندا یہ تیرے سادہ دل بندے کدھر جائیں کہ درویشی بھی عیاری ہے سلطانی بھی عیاری

O God! Where may your simple slaves go? They mystic too is cunning, royalty is cunning too.

That being the case, where shall we find the re-formers? Were shall we find Junayd, Shibli and the likes. There is deception all around.

Everything is adulterated

My respected father, Mawlana Mufti Muhammad Shafi رحمۃ اللہ gave a very apt answer for that, He said. "Everything is adulterated, every kind of food. In fact, even poison is adulterated. It happened that someone could not find anything pure, so he got fed up. He decided to commit suicide. There was no point in living in such a world. He bought some poison and swallowed it. He waited and waited but death alluded him. It turned out that the poison too was adulterated." My respected father then asked, "Tell me if you don't get pure flour, have you stopped eating bread? No one has abandoned the adulterated things, nor intensified his search for the pure. Everyone continuously uses whatever he gets. So, the mawlvi too is not pure, but if anyone searches for him, he will get one. If a creature of Allah taala is sincere in his

search, he will find the truthful ones even in these times. It is only the devil's deception that the truthful ones are no more available today. If Allah taala says that you must keep company of the truthful, He did not single out the sahabah رضی الله عنهم for that and exclude the people of the twentieth century. The commands of the Quran are for all times till the last day. This means that there are the truthful even today. Search for them, you will find them.

It is the reflection

My respected father used to say that people do not look at themselves but they will look out for the pious and their standard is Junayd Baghdadi رحمة الله, Shaykh Abdul Qadir Jilani رحمة الله and Bayazid Bustami رحمة الله. They have heard their names and want their peers. But, the principle is that the reformers will match the reformed (in every generation). The standard of the reformers will follow the standard of the reformed in every era. What you find should be enough for you.

Choose the company of the mu'adhin

In fact, my respected father used to say, "I say on oath that if anyone seeks Allah taala and to that end adopts the company of the mosque's uneducated mu'adhin then his company too will be beneficial to him. The reason is that the mu'adhin at least calls Allah's taala name aloud five times a day. But, the devil deceives one to imagine that he cannot find a saint or a reformer of that standard. In truth, to reform yourself, you need a man of your standard, of your level and they are available even today."

To revert to our subject, one can learn religion and abide by it but one must cling to a man of Allah. If Allah gives you the company of a saintly person then he will also let you have the religion.

However, I congratulate you people. Allah taala is very favourable to you. (There are many places where it is very difficult to answer the question, but others do not have). You must thank Allah taala and you cannot do justice to it. You have in your little place Mawlana Mufti Abdus Shakur Trimidhi رحمة الله. Allah has sent him here. It is his illuminating life visible to you. It is reflected in this madrasah, this large

gathering, the exceptional religious enthusiasm of the Muslims. This is the result of the heart beat of this man of Allah taala and his prayers. This blessing is available to us. But, it is our misfortune that as long as the blessing is available to us, we shall not value it. Once it is taken away, our people are prepared to carry it on their head, to celebrate the death anniversary in a very huge way and build a shrine and pay respects there. As long as the blessing is available, we shall find faults with it etc.

What we must do is when we find a saint, we must think of it as a blessing and a favour and take full advantage of it. Allah taala has raised the honourable Mufti to a station that people should travel to him and take advantage of his teachings. Allah taala has bestowed on you this blessing. But, if you understand this little thing and you try to benefit from this blessing, then you have acquired the gist of large gatherings and the benefit there from. Tell yourself, "I have come from afar. I do not know much."

The least is that if you get an urge to adopt the company of a man of Allah then I believe that this gathering has been fruitful.

May Allah let us have a proper understanding of religion and enable us to have the company of the truthful, to love and serve them and hereby grow in our hearts a proper temperament of the religion. *Aameen*!

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be praise be to Allah Lord of the worlds.

THE IMPORTANCE OF TRADITIONAL PRAYERS[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا ـ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ـ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ط اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ـ (سورة البقرة: ١٨٦)

And when My servants question you concerning Me, surely I am nigh. I answer the call of the caller when he calls. (2:186)

The Prophet صلى الله عليه وسلم *taught how to pray*

It is a great favour of the Prophet صلى الله عليه وسلم on this *ummah* that he taught us how to call upon Allah at every step of our life. On our part, we are a people who though extremely needy yet do not know how to request. We do not even know what to ask.

Prayer with every action

The Prophet صلى الله عليه وسلم has taught us a prayer for almost

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

every occasion from morning to evening. What we should pray for on waking up in the morning, when we enter the toilet and emerge from it, when we make ablution and during it and after it, on going to the mosque, entering it and coming out of it, on coming home, going out of it. There is a Prophet's صلى الله عليه وسلم prayer for every action and occasion.

Abundant zikr

In fact, he has done that to cause us to remember Allah at every moment of our lives. The easiest and quickest way to link oneself with Allah is to keep asking Him for something or the other all the time. The Quran commands us:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا (سورة الاحزاب: ٤١)

O you who believe! Remember Allah with much remembrance. (33:41)

One of the *sahabah* رضى الله عنهم asked, "O Messenger of Allah, what deed is the most excellent?" He said:

اَنْ يَكُوْنَ لِسَانُكَ رَطْبًا بِذِكْرِ اللّٰهِ

That your tongue should be moist with mention of Allah.

You must remember Allah with your tongue in one-way or the other. Thus, Allah has commanded us to remember Him often, and the Prophet صلى الله عليه وسلم has described it's virtues.

Allah does not need that

Is it that our remembrance helps Allah in any way, or He enjoys that? We seek refuge in Him from such thought. One who possesses Divine awareness knows that if the whole universe joins together to remember Him that will not add a wee bit to his Glory, Majesty and Greatness and if they resolve to neglect and disobey Him then that will not diminish an atom's worth from his Greatness and Glory. He is Independent. He is *As-samad* and does not need our remembrance of Him, our prostration and our praising and glorifying Him in the least.

We are the beneficiaries

However, it is we who benefit from remembrance of Allah. The point is that the root of all crimes and evils lies in neglect

of Allah. When man neglects to remember Allah and forgets Him, he perpetrates sin. If his heart is turned to remembrance and he knows that he will have to stand before Allah then he will not commit sin.

Sin results from negligence

When a thief commits theft, he is neglectful of Allah otherwise he would not commit theft. Similarly, no one who is not neglectful of Allah will commit indecency. The Prophet صلی اللہ علیہ وسلم said:

لا یزنی الزانی حین یزنی وھو مؤمن ولا یسرق السارق حین یسرق وھو مؤمن (بخاری، کتاب الحدود، باب الزنا و شرب الخمر)

> When an adulterer commits illegal sexual intercourse then he is not a believer at the time he is doing it; and when somebody steals then he is not a believer at the time he is stealing. (Bukhari Hadith # 6782)

This means that his faith is not there at that time; he is neglectful of Allah's remembrance. If he were attentive to these things then he would not have committed them. Hence, every evil, every indecency and every wrong that is done in the world is caused because of neglect of Allah. That is why we are commanded to remember Allah much.

Remembrance while occupied

The question does arise how one occupied in worldly pursuits may remember Allah at the same time? The Prophet's صلی اللہ علیہ وسلم practice is an example for us. It is to remember Allah at every change of circumstances and conditions. In that way, we will be used to remember Allah and this is why the Prophet صلی اللہ علیہ وسلم has taught a prayer for every occasion. We will be accustomed to request Him and turn to Him all the time, thus strengthening our link with Him.

Prayers are his miracles

The Prophet's صلی اللہ علیہ وسلم prayers are a world of science. If we examine them then we will have no semblance of doubt that he is a true Prophet صلی اللہ علیہ وسلم. These prayers are evidence of his prophethood and his miracles, for, no man can make such supplications with his own intelligence. Each of his supplications are gems.

They are inspired

There is no doubt whatsoever that these prayers were put into the Prophet's صلى الله عليه وسلم heart by Allah. He is the one to bestow and also the one to show how to ask. Allah has been teaching in this way from the times of the father of mankind, Sayyidina Aadam عليه السلام.

Sayyidina Aadam عليه السلام was inspired to pray

When Sayyidina Aadam عليه السلام succumbed to temptation and ate from the forbidden tree, he realised that he had committed a mistake. But, he wondered how he should make amends. He did not know the method of seeking forgiveness. Allah taught him what he should do.

فَتَلَقّٰى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ (سورة البقره، آيت ۳۷)

Then Aadam received certain words from his lord, and He relented towards him. (2:37)

رَبَّنَا ظَلَمْنَا اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ (سورة الاعراف، آية ۲۳)

Allah is the One who will forgive yet He Himself taught the words, "Ask in this manner and We will forgive you".

Traditional prayers are application forms

When an application is submitted to an institution, they have their own prescribed forms. The authority that approves the application is the one that prescribed the wording so that the applicant does not face difficulty in applying. The traditional or prescribed prayers are like these forms to apply to Allah that who has prescribed them to his Prophet صلى الله عليه وسلم. We may emulate the Prophet صلى الله عليه وسلم when making supplication to Allah.

Allah is pleased when he is asked

No matter how much we ask and how many supplications we make, Allah does not weary or get angry. Rather, He is angered with one who does not ask Him for anything. The Prophet صلى الله عليه وسلم said:

مَنْ لَّمْ يَسْاَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ

Allah is angry with a person who does not ask Him for anything.

A man may be very generous in the world, but if a person requests him for something, and again and again for something else throughout the day then he will get fed up. He will tell the person, "You have made me miserable. Leave me alone." But, with Allah, the more a slave prays to Him, the more He is pleased. We may ask Him for very small things and for biggest of things.

Therefore, I hope to talk about the different prayers that the Prophet صلی اللہ علیہ وسلم made at different times. The facts and the realities that are concealed in them may be revealed to us in this way. May Allah enable us to make supplication appropriate to the occasion we face. Aameen.

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYERS IN THE MORNING[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ
تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

Apart from the supplication at sunrise mentioned in the previous article, the Prophet صلى الله عليه وسلم is known to have made other supplication at the beginning of the day.

It is better to make these prayers after the *salah* of *Ishraq*, which is offered about twelve minutes from sunrise. The Prophet صلى الله عليه وسلم offered two or four *rakaat salat* of *Ishraq* (or duha). The *Ahadith* describe many merits (for them and they are in gratitude for an additional day in one's life). So, it is better to make these prayers after the *salah* of *ishraq*, but they can be made after the *salah* of *Fajr* too.

One prayer

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ

O Allah: with your help do we enter upon the morning. And with your help do we enter upon the evening. With your help do we live and with your help do we die.

This acknowledges a total dependence on Allah from morning to evening.

Another prayer

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ خَيْرَ هٰذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهٗ

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

O Allah: I beseech you for the good of this day and of the days that will follow it.

The Arabic word *Khyr* (good) encompasses the good of this world and the next. Whatever happens on that day may turn out good for the supplicant.

The fact is that if Allah grants even one of these prayer, the supplicant will prosper and succeed.

Third prayer

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَيْرَ هٰذَا الْيَوْمِ وَفَتْحَهٗ وَنَصْرَهٗ وَ نُوْرَهٗ وَ بَرَكَتَهٗ وَ هُدٰهُ

O Allah: I ask you for the good of this day, the victory thereof, the help thereof, the light thereof, the blessings thereof and the guidance thereof.

The word fath

The word *fath* used by the Prophet صلى الله عليه وسلم is not easily translated. It is "to open". Thus victory over anything implies that it was first opened for us and we gained control over it. The nearest translation may be that its gate was opened for us.

Open doors of mercy

Hence, it may mean, "O Allah, open for me this day, your doors of enablement and mercy."

As he begins the day, man faces numerous problems and it seems as though the doors are shut. Sometimes, the obstacles do not vanish and he cannot get what he wants, but sometimes Allah remove the obstacles and he succeeds in his desire.

Suppose that you wait for a conveyance, which you do not get. This means that the obstacle to your going is there and the door is shut. Suddenly, you get your conveyance implying that the door is opened. Similarly, while you wait in a queue the door is shut till your turn comes. When that comes the door is opened for you. You will find this thing in every affair of this world and the next.

Door's opening is victory

Sometimes the obstacle is tough and one's turn takes time, but sometimes the obstacle vanishes soon and he achieves his aim quickly. The removal of the obstacle and opening of the

door is "fath" as is apparent in the Prophet's صلى الله عليه وسلم prayer. It calls for quick removal of obstacles.

Life is continuous struggle

If all of us examine our life from morning to evening everyday, we will find that obstacles are sometimes met to be overcome sooner or after a delay and sometimes and never to be overcome sometimes. We succeed or we fail. But, it is impossible not to have obstacles at all in this life, but *Insha Allah,* we will be free of them in Paradise. There man will have what he desires and everything will happen as he wants. But in this life, not even a king can have easy, impediment -free life. Rather, this life is a continuous struggle. Obstacles may come, doors may be closed and they may or may not be overcome and opened.

This is what the Prophet صلى الله عليه وسلم prays for the doors may be opened on the advent of the day so that the obstacles may not be unending.

Illness is an obstacle

When one falls sick, the illness is an hindrance to doing his daily chore. When medicine does not help that is an impediment. Suddenly, the medicine proved effective and that means that Allah has opened the door. This is fath. The Prophet's prayer covers that.

Laziness in salah is an obstacle

What more could a man want if all doors are open for him in his worldly life and in religion? Let us take an example from religion. A man may wish to be obedient and worship, say wake up for the *salah* of *Fajr.* If sleep overpowers him that is an impediment, the door is shut. But, he realizes that it is Allah's command and obligatory for him to offer *salah* and he gets strength for it and goes to offer it - that opens the door and overcomes the obstacle.

Invitations to sin are obstacles

When one goes out of his house and finds it difficult to keep his eyes from misuse, desires excite him, they are obstacles to obeying Allah's commands. The door is shut. He nearly surrenders to his base desire and the devils; suddenly,

he prays to Allah, "O Allah I am overcome with desire and the devil. Help me keep away from sin. "He is helped and he gets strength to shun sin. The door opens.

So, the door needs be open for worldly affairs and for religion. We are dependent on Allah for that. This is why the Prophet صلى الله عليه وسلم made that prayer at the very beginning of the day.

The word nasarahu

The next word is from *nasara* (to help). We ask Allah for His help. Nothing we do from morning to evening can dispense with Allah's help. Without His help, we cannot do anything at all. The Prophet's صلى الله عليه وسلم prayer, therefore, request Allah at the very beginning of the day for help in all affairs of this world and the next.

Man need only provide the means

Man is only capable of making available the means to any work. To make these means effective is beyond his power. A man may provide capital and labour for his business. This much he was able to do. But, for his business to click, he is unable to do anything. Only Allah's help can make his business succeed. Without His help, the means are of no effect.

Cure is not within one's power

Similarly, all a man can do when he is ill is to consult a doctor and follow his advice. Whether that will cure him is not within his power until he has Allah's help.

Employment is beyond one's ability

Again, a man may only apply for a job against a vacancy. But, it is not in his hands to get an appointment, be in the good books of his employer or receive salary. Only Allah's help can get him that.

Khushu & Khudu

Even in matters concerning the hereafter, it is within worshippers power to go to the mosque and stand up for *salah*. But, he cannot assure humbleness of heart and an attentive mind unless he has Allah's help. Everything pertaining to this world and the next needs Allah's help.

Nusrat

This is why the Prophet صلى الله عليه وسلم began the day with a prayer seeking Allah's *nusrat* (help) at every step.

The word nurahu

The next word in the prayer is *nurahu*. We ask Allah for His light. The question arises why seek *nur*, or light during the day when there already is light. It is available to everyone without distinction of belief or disbelief, piety or sin.

Light of heart

It is not the apparent light that one seeks in this prayer. It is a plea to Allah, "O Allah: This light that you have provided to all and sundry is not enough for me till you grant me light of the heart." The light of the eye is not the light of the heart.

Enable me to do what pleases you

"O Allah, this apparent light helps us to do what would not have been possible in darkness." The *Quran* says:

وَالنَّهَارِ وَابْتِغَاؤُكُم مِّن فَضْلِهِ (سورۃ روم، آیت ۲۳)

and by day and your seeking of His bounty. (30:23).

"This is our physical need. This light would help me only when I do that which is worthy of light, not of darkness. These tasks are what please You. That which does not please You, though seemingly beautiful, is dark and black."

Constricted heart

Darkness of deeds causes gloominess of heart. The word *nur* (light) is very comprehensive. There are some things which when accomplished bring about a cheerfulness and an opening of the heart. One become happy and peaceful after doing them. But doing some thing causes hearts to be gloomy and restless which is darkness of the task.

Light brightens the heart

Sometimes doing something brings happiness to the heart; there is peace. This is light following the task done. Everyone encounters such tasks from morning to evening everyday. Hence, we must pray first thing in the morning that we may do such things as bring happiness to the heart.

The word barakatuhu

The word that follows is *barakatuhu* (Allah's blessings). It is not possible to translate it in one word. Very few people really know what it means. It means, "may Allah cause a person to derive the real benefit of something." It is to get maximum benefit from little effort or little investment. It is an exclusive gift of Allah. We may buy something with our money, but we cannot buy the *barakah* of that thing with any amount of money or effort. Only Allah can give it and He gives it to him alone whom he favours.

Bedroom lacks barakah

Suppose someone built a majestic house with all sorts of amenities and adornment. He built a very luxurious bedroom therein containing a comfortable bed, the best he could obtain. But, when he lied down on it at night, sleep evaded him all night. What use was the bedroom to him? He took sleeping pills and got sleep sometimes but, on the whole, he suffered from insomnia. He lacked barakah (blessing) in his bedroom.

Similarly, if a man buys a posh house but faces a problem almost everyday, having to repair one thing or the other. So, he has the house but not *barakah*. He cannot buy it anywhere. It may happen with a new car, too, that stalls every now and then. It is a car without *barakah*.

Hut with barakah

However a man may erect a hut of his lawful earnings. He lives with his family in the hut very comfortably. He comes home after the *salah* of *Isha*, lies down on his bed and goes to sleep. He sleeps for eight hours and wakes up at the time of *Fajr salah*. He thus has a hut with its blessings and comfort.

Means of comfort

Today, we have given the name comfort to the means of comfort. We call our wealth, home, car and property "comfort". We forget that though they are a means of comfort, they do not by themselves mean comfort, which is received from elsewhere. If he wills, he may place it in a hut but if He wills to take it away, He may deprive resident of large palaces of it. Hence, *barakah* is that grant of Allah to His slaves that enables them to reap greater benefit from a little.

Thus, when people pray for *barakah* to each other (with the word mubarak) they beseech Allah to let the other get benefit from his possession on which they give him *mubarak*.

Everyone is worried

There is a common complaint from every lip today that they cannot make two ends meet whether the earnings per month is Rs 3000 or Rs 100,000. In fact, I heard the same complaint from a person who made Rs 300,000 monthly. The truth is that their incomes lack *barakah*. This is because disobedience to Allah is very common.

Lack of time, a common complaint

Everyone also complains of lack of time. If we suggest to anyone that he should do something then he retorts quickly that he does not have time. We all have twenty - four hours a day without distinction. Then why do we not have enough time? The answer is again - withdrawal of *barakah*. We have lost value of time and do not realise much time we waste. Time wasted is wealth down the drain.

Pray for barakah at the start of day

This is why the Prophet صلى الله عليه وسلم prayed, "O Allah, the day commences and I pray to you for *barakah* of this day." This would make possible much in a little time. Only Allah can give this *barakah*.

Means to save time

So many ways are found today to save time. People used to travel on beasts in earlier days. What took then months, now takes an hour. They had to gather firewood, dry it before burning and it took them easily one hour to kindle fire for cooking. Thereafter food was cooked. A simple cup of tea took at least an hour to prepare. Today it takes barely two minutes. So, where have those 58 minutes gone.

Where is the saved time

In ancient times women were occupied from morning to afternoon in cooking. Today it takes them just an hour. Where is the saved time, about four hours, gone?

But the complaint persists, "we have no time." We do have

time but it lacks *barakah*.

Sin eats it away

In fact, it is the peculiarity of sins that they eat away *barakah* in everything. This is why the Prophet صلى الله عليه وسلم prayed for *barakah* at the commencement of the day.

Barakah in prophet's time

During his Farewell pilgrimage, the Prophet صلى الله عليه وسلم offered the *salah* of *Fajr* at *Muzdalifah*. He stayed there till a little before sunrise during which time he made supplication. Then he rode the camel to *Mina* where he performed the *rami* of *Jamratul Uqbah* and sacrificed a hundred camels, sixty three of which he slaughtered with his own hands.

Then he cut a piece of flesh from every camel. Then stew was prepared from these pieces so that all camels could get the Prophet's صلى الله عليه وسلم blessings. Then he ate from every piece a little. After that he shaved his head and went to Makkah and performed *tawaf*. Then he returned to Mina and offered the *salat* of *Zuhr*.

Today, it takes us a whole day to sacrifice a camel. But, the Prophet صلى الله عليه وسلم sacrificed sixty-three camels and his companions رضوان الله عليهم اجمعين also did like that. This, indeed, was *barakah* in time. If anyone is near to Allah and He enables him to worship Him and keep away from sin then his time will have *barakah* proportionate to his nearness with Allah.

The word hudahu

This is the last word in the prayer. It means "guidance". It is to attain the straight and correct path. If a person goes to a destination but takes a wrong path then he may toil, tire and waste his time but will not derive benefit. To go to one's destination, a man must take the correct path otherwise he will not get there. This is why the Prophet صلى الله عليه وسلم made this prayer at the beginning of day to be guided.

Need for guidance

We need guidance to do work in the world and also work related to the hereafter. If a man goes out of his home to seek livelihood, he needs guidance otherwise his time and effort will go wasted. He might apply at many places but get

negative response, and thus he wastes his time and effort.

However, if Allah puts into his heart the correct place where he should apply then his very first effort will bear fruit. Hence, he must first pray to Allah, " O Allah! let me know the place where you have appointed my livelihood."

When Allah puts love in the hearts, a man gets employment. He directs the job - seeker to the right place and also puts in the heart of the employer that he should hire him. Neither of them could pressurize the other or have a right choice but Allah makes this world work in such a way that interests of people are interwoven with each other.

Coincidence is a misnomer

Different things occur with man, but, due to his negligence, he considers some events as " coincidence" For instance, he may go out of his home and meet someone who looks out for an employee and he offers himself and gets the job. Thus he might imagine that he got it by a coincidence though nothing in the universe works by chance or coincidence. Rather, it is the working of Allah, the Absolute Director of things. The two men were directed to be there at that time, to meet and to finalize the employment. This is Allah's wisdom.

An experience I had

My respected father, Mawlana Mufti Muhammad Shafi رحمه الله has written a *tafseer* (exegesis) of the *Quran* in Urdu, *Maariful Quran*. It is very beneficial to readers and we began its English translation A gentleman began the task but when he was at the verse 156 of *surah al - Baqarah* إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ, he died. He was an excellent translator. I looked for another man for a long time but could not find one till I was at Makkah and prayed to Allah at the *Multazim* (between the black stone and door of the *Kabah*, house of Allah).

When I returned to my office, I was told that someone had come to meet me. So, a meeting was arranged for the next day. He disclosed that he had been to the U.S.A to meet his sons and on return performed *umrah* and at the *Multazim* prayed to Allah, "O Allah! let the rest of my life be devoted to the service of *Quran*." And, he offered to help in the translation of *Maariful Quran*. I told him that our two prayers joined together at the *Multazim* and that he had not come by himself but was sent by

Allah. So, the man of Allah is doing the work for years together without a remuneration only for Allah's pleasure. Five volumes have been published. {But he too has died a few day ago إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ. (To Allah we belong and to Him is our return). That gentleman had not come to me by coincidence. But remember nothing works by coincidence in this universe and everything works according to Allah's plan.

Nevertheless, when we cannot trace an event to its beginnings we say foolishly that it is a coincidence. But that is not so.

Seek guidance as day begins

Hence, when the day commences, we must pray to Allah in conformity with the Prophet's صلى الله عليه وسلم teachings, "O Allah, guide me today in all my affairs - religious and worldly". Our efforts will not go to waste and we will do that in which Allah has placed good for us. When it is difficult for us to chose between different ways, Allah will guide us to the correct approach.

All encompassing prayer

Observe this supplication of the Prophet صلى الله عليه وسلم. It leaves out nothing a man may need in this world or the next in any form. If anyone does not remember the Arabic words, let him use his own mother tongue. "O Allah! I ask for the good of this day, the opening thereof that obstacles may be removed. I ask for your help this day, the light thereof, the *barakah* thereof and the guidance thereof."

As I say often, even if one of the prayers taught by the Prophet صلى الله عليه وسلم is granted, man's difficulties will be over and success will writ large for him.

May Allah enable us to follow this advice. *Aameen*!

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

ONE MORE PRAYER IN THE MORNING[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ۔ (سورۃ البقرۃ: ١٨٦)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْمُ وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْمُ وَنَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Another prayer in the morning

The Prophet صلی اللہ علیہ وسلم used to make this prayer too in the morning:

اَللّٰهُمَّ اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَّاَوْسَطَهٗ فَلَاحًا وَّاٰخِرَهٗ نَجَاحًا

O Allah: Make the initial part of this day means of piety for me, the middle part thereof betterment and the final part thereof success.

[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

Pious beginning

The Prophet صلى الله عليه وسلم has divided the day into three parts. "Enable me to begin it with pious deeds." He has taught us that if we wish to spend the day well then we must begin it with pious work. It is Allah's way that He make the rest of the day good for him who begins it with righteous deeds.

Do this on waking up

On getting up from the bed, go to offer the *salah* of *Fajr*. Then, a little after sunrise, offer the *salah* of *Ishraq* (*duha*). This *salah* is neither *fard* and *wajib* or *sunnah muakkadah*, but an optional *salah*. However, the Prophet صلى الله عليه وسلم has said that Allah says about his slave:

يَا ابْنَ ادم! ارْكَعْ لِيْ رَكعتَيْنِ فِي اَوَّلِ النَّهارِ اكفك اخره

> O son of Aadam: offer two *rakaat* for me at the beginning of the day. Then I will be your Helper till the end of the day.

This therefore, is the base of the Prophet's صلى الله عليه وسلم prayer.

Turn to Allah

Through this prayer, he also taught us that we must spend the initial part of the day turning to Allah. The *Fajr salah* is obligatory anyway. Then offer the *Ishraq*, recite the *Quran*, engage in *zikr*, glorify Allah and make some supplication. *Zikr* may be done at any moment, but there is more merit in the morning.

New life at dawn

Doctor Abdul Hayyi رحمة الله used to say that Allah has made dawn such that every thing in the universe gets a new life then. Those who are sleeping get up, buds open up, flowers bloom, birds chirp and everything mentions Allah. This is the time of a fresh life. If you begin it with Allah's *zikr*, your heart will grow light of turning to Allah - so much light as does not grow at any other time.

There was a time when every Muslim house in a village echoed with recital of *Quran* at dawn. It was the same whether the house belonged to a scholar, an illiterate man or an educated person. I remember those times of my childhood.

There was light and radiance in society because of that. How sad that now Muslim homes play songs early morning.

A poet, (the late) Majid Lahori wrote an interesting poetry in Jang one day depicting this tragedy. We commit sin in the beginning of the day, or do something that is of no use, and we neglect remembrance of Allah. How then do we expect light in the rest of our day? Let us begin our day with Allah's *zikr* and, *Insha Allah,* get light for the rest of the day.

Barakah in the morning

The Prophet صلی اللہ علیہ وسلم has said:

بَارَكَ اللّٰهُ لِأُمَّتِیْ فِـــیْ بُكُـــــــوْرِهَا

Allah has placed barakah in the morning for my *ummah.*

He has not limited it to *zikr* and other forms of worship. Rather, he said to the trader, "Begin your business early morning." The *Sahabi* who was given this advice obeyed it like a command. As a result Allah gave him barakah and he had so much wealth that people envied him.

Why depression

Our values are the reverse. Till 11 O, clock business commences when the first part of the day is over, wasted in sleep and negligence and sin. In spite of that, everyone laments that business is slack. None of them pays attention to his relationship with one in whose Hand is business prosperity and depression. It is a principle of business everywhere to establish relationship with Him in whose Hands is business prosperity, to obey Him and take advantage of the barakah He gives. They have strained relationship with Him yet complain of slackness in business.

Staircase to success

This is why the Prophet صلی اللہ علیہ وسلم made the prayer, "O Allah! Make the beginning of my day righteous." Through these words, he not only teaches us the prayer but also impresses upon us that if we seek success we must make the initial part of our day righteous.

The middle & the last stage

He prayed also, "O Allah: Make the middle of the day a

betterment for me and the concluding part success." That the work done in midday should spell improvement and progress while the result at the end should be success. There should be contentment and a sense of satisfaction in the evening on returning home.

If this supplication is granted then the supplicant gets all he could want. May Allah cause us to pray in these words and may He grant our prayers. *Aameen!*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYERS WHILE GOING INTO THE CLOSET AND COMING OUT OF IT & THE WISDOM BEHIND THEM[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ
تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

بسم اللّٰه الرحمٰن الرحيم

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ۔

(سورة البقرة: ١٨٦)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْم وَ صَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْم وَ
نَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Introduction

I wish to speak a little about the various supplication that the Prophet صلى الله عليه وسلم has taught us for different occasions.[2]

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

[2] The prayer on waking up, was the subject of on earlier talk that could not be recorded. (Memon)

On entering the closet

When he arises in the morning a man normally goes to the toilet. The Prophet صلی اللہ علیہ وسلم has taught that when one enters the toilet to relieve himself, he must make this supplication before entering it:

اَللّٰهُمَّ اِنِّیۤ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ۔ (بخاری، کتاب الدعوات، باب الدعاء عند الخلاء)

> O Allah I seek refuge in you from the evil male creatures and the evil female creatures. (Bukhari # 6322)

It is the distinction of Islam that at places where man feel shy to remember Allah. The Prophet صلی اللہ علیہ وسلم has suggested one or other supplication or zikr so that man's link with Allah is not broken even there.

The wisdom

The Prophet صلی اللہ علیہ وسلم disclosed the wisdom in another hadith.

ان هذه الحشوش محتضرة فاذا أتى احدكم الخلاء فليقل اعوذ بالله من الخبث والخبائث (ابو داؤد، کتاب الطهارة، باب ما يقول الرجل اذا دخل الخلاء)

> These privies are frequented by the devils- because they are generally found at filthy and impure places, being filthy themselves. So when one of you goes there, he should say I seek refuge in Allah from male and female devils - for, they may harm you sometime.
>
> (Abu Dawood # 6)

Physical harm caused by the devils

How may the devils harm man? While the Prophet صلی اللہ علیہ وسلم has not told us about it, we can see from the other hadith that they are able to harm man physically as well as spiritually. In the physically sense, they may cause one to be impure, having impurity on clothes or body; or, they may make one physically diseased. There have also been cases of people being attacked by devils at these dirty places and dying ultimately. Some scholars have said that disease-carrying germs are actually parts of devils. Thus, one may be physically harmed or suffer poor health.

Spiritual harm

Man uncovers his body at these places and the devils put evil thoughts in his mind. He gets bad desires and sinful temptation. At such places, man's base inclinations are most marked. If he does not get refuge in Allah then he also commits sin at these places. This is why the Prophet صلى الله عليه وسلم, exhorted us to get refuge in Allah before going to the toilet. He may confess to Allah that he is going into a place where devils are present and they may tempt him, and he may say, "O Allah, I seek your protection so that I may be safe from the devils."

Another benefit

The second advantage of the supplication is that man's link with Allah is not snapped even though he is in an impure place. He will be safe from sin and undesirable deeds.

Left foot forward

The Prophet صلى الله عليه وسلم also said that when one enters the toilet, he should put his left foot in first. He should make the prayer before entering.

Prayer on coming out

When he comes out of the toilet, he must make the other supplication and observe another etiquette taught by the Prophet صلى الله عليه وسلم. He should put out his right foot first and say:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَذْهَبَ عَنِّى الْاَذٰى وَعَافَانِىْ

(ابن ماجه، كتاب الطهارة، باب مايقول اذا خرج من الخلاء)

I seek your forgiveness. Praised is Allah who delievered me from filth and granted relief to me.

Why? Because of two things. "I might have committed a wrong" and the second thing is, "I have been able to give thanks for your favours to me." This was another favour.

Discharge of impurity is a favour

The fact that he got rid of the impurity from his body is a blessing, for, man's life depends on that. So, he sought forgiveness and made the rest of supplication:

اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَذْھَبَ عَنِّی الْاَذٰی وَعَافَانِیْ

(Praise belongs to Allah who removed from me the filth and relieved me). If you ponder over it, there is deep meaning in this prayer. (It is from Ibn Majah # 300,301)

Another prayer

There is another prayer which the Prophet صلی اللہ علیہ وسلم is known to have taught and which is more wide in meaning.

اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَذَاقَنِیْ لَذَّتَہٗ وَاَبْقٰی فِیَّ قُوَّتَہٗ وَاَذْھَبَ عَنِّیْ اَذَاہٗ

(کنز العمال، حدیث نمبر ١٧٨٧٧)

These phrases are amazing. None but a Prophet can speak in this way. The prayer is: Praise belongs to Allah who blessed me with the taste of food and let energy from it be absorbed in my body and its filth be removed from me. (Kanz ul ummal 17877)

Though man goes to the toilet everyday, but he never realized that it is a blessing.

One eat for taste

Man eats only for the taste it leave on his tongue. He does not take into account how his stomach will behave after that. He might eat different kinds of food without realizing that they could cause conflict in his digestive system.

Automatic rejection

Allah has placed in every human body a process of selection and rejection. Food is examined and the harmful ingredients of food are rejected but the helpful ones are selected. If some thing goes wrong then man has means to know what is beneficial and what harmful. It is like an automatic machinery that not only picks up food of nutritional value but also rejects the harmful food that might make the man sick. The machinery is made up of the digestive system that digests food, liver that produces blood, kidney that excretes unnecessary liquid, and the intestines that gather waste matter and channel it out of the body. There is a natural sewerage system within a man's body that cannot be created by us. Allah has given this system to every man without his

effort or request.

If kidney fails to work

If a man's kidney fails to work properly, it will not throw out poisonous liquid - the urine. The other limbs may work, but failure of kidney has to be repaired. Dialysis will have to be done, say thrice a week, and that will be costly. It will give the patient some relief. However, just to manage it to some extent, thousand of rupees will have to be spent every week. But the natural working is available to man free of cost. Allah has provided it to every person, rich or poor, city dweller or villager, scholar or illiterate. It retains the necessary healthy matter and throws out impurity through urine just as the digestive system throws out of faeces.

Gratitude after relief

Hence, when man relieves himself, he must express gratitude:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ أَذْهَبَ عَنِّى الْأَذٰى وَعَافَانِىْ

Observe that though this experience is common to all people, the Muslims are commanded to think that if they do not get rid of waste matter, they will become sick. So, "O Allah praise belongs to you who rid me of the filth and relieved me."

Think and supplicate

If a Muslim makes it a practice to think every time he goes to the toilet and comes out that Allah has bestowed a great favour on him then will he not grow love for Allah? Will he not, fear Him who is his Master and Creator? Will he then disobey Allah and misuse His blessings? If a man thinks in this way then he will never approach sin. This is why the Prophet صلى الله عليه وسلم taught these prayers. They are not a charm but there lies behind them a deep philosophy and wisdom. So, accustom yourselves to make these prayers and think of Allah's favours. May Allah cause us to observe this. Ameen.

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYER ON GOING OUT OF HOME AND PRAYER ON ENTERING THE MARKET[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا ـ مَنْ يَّهْدِهِ اللّٰهُ فَلَا
مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا
شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا
كَثِيْرًا ـ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ط اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ
فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ (سورة البقرة: ۱۸۶)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْمُ وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْمُ وَ
نَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

On emerging from home

When man emerges from his home in the morning for his work, he makes this prayer:

بِسْمِ اللّٰهِ وَاعْتَصَمْتُ بِاللّٰهِ وَتَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَ
لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

There are two expressions in this prayer with which every Muslim is familiar بِسْمِ اللهِ and وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ. In between there are two other expressions واعتصمت بالله and توكلت على الله, both easy to remember.

Seek Allah's support

The prayer means, "I put my foot forward in the name of Allah. I seek Allah's support and trust in Him." Certainly one has some aim in going out of his house, to meet someone, to buy or sell something, to earn livelihood, and so on. Hence, the Prophet صلّى الله عليه وسلم taught us to seek Allah's support on going out and convince ourselves that every other support is only an apparent means but the real support is Allah's.

Rely on his support

For instance, a vehicle may be an apparent means to go somewhere, but its reliability and utility depends on Allah's will.

The journey is worship

With this prayer and conviction, the journey becomes worship. When he prays to Allah in these words and place all reliance in Him then He will surely help him.

All strength originates from Allah

The next part of the prayer is: وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ meaning, "No one has power or strength but is given to him by Allah the High the Majestic." Whatever one does like walking or riding, the strength for that is provided to him by Allah. He will arrive at his destination too with that strength, for, no one besides Allah has any strength. Hence, this is the Prophet's صلى الله عليه وسلم prayer on going out of the house and it establishes a link with Allah. It is a worship for the supplicant.

Markets disliked places

When he walks ahead to the market to buy something or to his own shop, the Prophet's صلى الله عليه وسلم saying is worth remembering:

انّ احبّ البلاد الى الله المساجد و أبغض البلاد الى الله الأسواق

(صحیح مسلم، کتاب المساجد، باب فضل الجلوس فی مصلاہ)

Of all the places on earth, the most liked in the sight of Allah are the mosques and the most disliked in the sight of Allah are the markets).

(Muslim # 1416)

In the mosques, people pray, prostrate and worship Allah. In the markets, sin and indecency are committed.

Evil in market places

In the markets, traders employ every sort of tactics to lure buyers. They display indecent pictures, speak lies, cheat and commit fraud.

Markets can be sacred

If that really is a Muslim's market and all traders and buyers abide by injunctions of Islam then that market is also a place of worship because Allah has not allowed us to practice monasticism. Rather, we have to live in the world yet obey Islamic laws. The Prophet's صلى الله عليه وسلم saying about traders is:

إِنَّ التُّجَّارَ يُبْعَثُوْنَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنِ اتَّقَى اللّٰهَ وَ بَرَّ وَ صَدَقَ

(ترمذی، کتاب البیوع، باب ما جاء فی التجار)

The traders will be raised on the Day of Resurrection as sinners except those who fear Allah and are pious and truthful.

(Tirmzi - Book of Sales)

Traders can be with prophets

The Prophet صلى الله عليه وسلم has also said:

التَّاجِرُ الصَّدُوْقُ الْأَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ (ترمذی،

کتاب البیوع، باب ما جاء فی التجار)

The true and trustworthy trader will be with the prophets, the truthful, the martyrs and the righteous on the Day of Ressurection.

The aim of a man in the markets is to earn and there is likelihood that he may use unfair means to achieve his aim.

That is why it is described as the worst of all places.

Do not go unnecessarily

Hence, one must not go there unnecessarily. If there is some need then one must go there but not otherwise. There is an open invitation to sin.

The prayer on going to the market

If one must go to the market, the Prophet's صلی اللہ علیہ وسلم prayer on going there was:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِىْ وَ يُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔

> There is no God but Allah. He is Alone. He has no partner. To Him belongs the kingdom and to Him belongs all praise. He gives life and He gives death. And He is over all things powerful.

Do not forget Allah

The Prophet صلی اللہ علیہ وسلم taught this prayer that man might not forget in the market that he is creature of Allah besides whom there is no God and whatever happens in this universe is according to His will. Normally, people are liable to forget their Creator in the glitter of markets; they may, therefore, become disobedient and forget Allah.

Reality of the world

Allah has created an amazing world. Man cannot do without it. He has to have money, food, clothing and housing to subsist. But if this world takes control of his mind then there is nothing more destructive. Thus, a believer has to take very cautious steps and to deal with the world only so much as is just necessary for him. He should not get lost in it and he should not neglect Allah.

The Sahabah رضی اللہ عنہم

The Prophet صلی اللہ علیہ وسلم had trained his *Sahabah* in this way. The world lay at their feet. They had the treasures of Qaysar and Kisra at their command. They conquered Rome and Iran and observed their glitter. But none of these things or their markets could deceive them.

A lesson-giving event

Sayyidina Abu Ubaydah ibn Jarrah رضی الله عنه had besieged a Roman city. The Romans fought from their fort. When the siege grew long, the Romans conspired to let the Muslims in through one of their eye catching markets, beautiful shops on either side, an attractive woman sitting at the entrance of each shop. They imagined that the desert Arabs who were away from home for long would be netted in their lure and they would attack them from the rear.

Suddenly, the governor sent message to Sayyidina Abu Ubaydah رضی الله عنه that they were opening the gates and they may enter their city with the army. He told his army that the gates were open, "You will enter the city, but I recite to you a verse of the Quran. Keep it in mind and enter the city conducting yourself on this verse." He recited this verse:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ

(سورة النور، آیت ۳۰)

Say to the believing men that they lower their gaze and guard their private parts. (24:30)

Historians have recorded that the whole army passed through the market and not a single member looked to the right or left to see what was there. They marched to palace and captured it.

The citizens were surprised at the victors who paid scant heed to the glitter of the market and beauty of woman. They were convinced that these people were true slaves of Allah. Most of them were driven by this scence to embrace Islam and recite the *Kalimah* لا اله الا الله محمد رسول الله.

Do not forget Allah

Allah and His messenger صلی الله علیه وسلم had trained the *Sahabah* in this way. They ignored the world's glitter and were not lured by it. Their heart was always towards Allah and they remembered the hereafter. The world could not deceive them. The Prophet صلی الله علیه وسلم desired of every Muslim, "Do live in this world, go to its markets, deal with it, but do not forget Allah. This is what the poet Akbar Allahabadi had said,

تم شوق سے کالج میں پڑھو پارک میں پھولو چاہے غبارے میں اڑو چرخ پر جھولو

پر ایک سخن بندۂ عاجز کا رہے یاد اللہ کو اور اپنی حقیقت کو نہ بھولو

"... yet remember one aspect of the humble slave. Do not forget Allah and your own reality."

This is why the Prophet صلی اللہ علیہ وسلم urged all Muslims to make this prayer while going to the market. When they do that they will not get lost in the colorful surroundings and they will not forget Allah.

When buying & selling

When at the market, one has to buy or sell something, the Prophet صلی اللہ علیہ وسلم has taught this prayer:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ صَفْقَةٍ خَاسِرَةٍ وَيَمِيْنٍ فَاجِرَةٍ

O Allah, I seek refuge in you lest I strike a disadvantageous bargains and swear a false oath.

Man can strike a profitable bargain or suffer loss and he may take a false oath. Hence, this prayer.

Such a one will not fail

A person who emerges from his home after taking Allah's name and seeking His support, relying on Him and acknowledging His power and at the market he declares Allah's unity and places his need before Him-such a one will never be rejected by Allah.

These then are the prayers taught by the Prophet صلی اللہ علیہ وسلم for the market.

May Allah cause us to act accordingly and to fathom their reality.

Aameen!

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYER ON ENTERING THE HOUSE[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا ـ مَنْ يَّهْدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ
تَسْلِيْمًا كَثِيْرًا ـ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ
اِذَا دَعَانِ ـ (سورة البقرة: ١٨٦)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْمُ وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْمُ وَ
نَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

First word

When one offered the *salah* of *Fajr* and returns home, he must make the following supplication taught by the Prophet صلى الله عليه وسلم on this occasion.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ
اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

O Allah! I ask from you the good of entry and the good of exit. With the name of Allah we entered and with the name

[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

of Allah we went out and in Allah alone who is our Lord we have placed our trust.

The good coming home

This is a brief supplication but it holds a world of meaning within its few words. The first sentence is, "O Allan, I beseech you for the good of entry," meaning, "I may find an ideal situation for, I was away for some time."

It happens that man goes out and return after some time to find unfavourable circumstances at home, say an illness or injury. So, the Prophet صلى الله عليه وسلم advised that this prayer may be made on entering home. That there may be safety and no cause of worry nor commission of a sin.

Good of exit

The next sentence is, "and the good of going out." The supplicant confirms that he will not stay in the house all the time but go out sooner or later. He asks that there should be good conditions even when he goes out. Thus, the Prophet صلى الله عليه وسلم encircled both ends with the two sentences, requesting for good on entry and on exit, which means that he should be safe as long as he is at home.

Khayr has a deep sense

The Prophet صلى الله عليه وسلم used the word khayr which we translated "good" but it has a deep connotation. It includes all a person's needs in this world and the next, security and health here and protection from sin, ensuring freedom from punishment in the hereafter.

This includes his whole life in the house and his family's and all good of this world and the next.

Good means success

If every Muslim makes this prayer every day on entering home with attention and it is accepted by Allah in its entirety then all his anxieties will be removed and life in the house will be paradise for him with blessings of both worlds.

In the name of Allah

The next sentence is, "In the name of Allah, we enter." He means to affirm that he cannot correct the affairs by himself.

Allah's will can support him and keep things correct for him.

The sentence after that is, "In the name of Allah, we go out." This is a prayer to Allah confirming the coming in and going out of the house in Allah's name.

Trust in Allah

The concluding sentence of the prayer is, "And in Allah, our Lord, do we trust." The supplicant pleads that he has prayed for good at each end, hoping no evil befalls him, but if such a thing happens, he relies on Allah that His decree is the best in his interest.

As long as he had not pleaded to Allah, anything could have happened. But, once he has placed his affairs in Allah's Hands and sought good from Him, he is confident that Allah will let him have it. Then, if something happens that may not seem good outwardly, he continues to trust Allah that the seemingly bad thing would turn out to be good for him.

Seek security always

A believer should always request Allah for good security and safety. He should never call upon himself a calamity. But, if he faces a worry then he must submit to Allah's will and accept that to be better for him in consequence.

Like a son who hands himself to his father

We might compare it to a son who leaves his training to his father to Supervise what is good for him. Thus, some of his father's action might not be pleasant to him but his father knows that they are necessary. For instance, he might not permit him to go out to a picnic knowing that it would not benefit him. The son would be displeased with that, but resign to his father's will who knows what is good for him.

Your prayer means you have relied on Allah

The Prophet صلى الله عليه وسلم said, "When you pray to Allah it means that you have placed your affairs in His Hand." For instance, a patient prays for recovery but his sickness prolongs. It might seem that his prayer is not answered, but, the Prophet صلى الله عليه وسلم said that his prayer implies that he has left fate to Allah and if his sickness prolongs then it means that in Allah's sight it is better for him to be sick for more days. If he had not

placed his affairs in Allah's Hands then the sickness would be regarded to be Allah's punishment on him. But since he had prayed for recovery, the illness is better for him.

Purity through illness

How can it be better? The Prophet صلى الله عليه وسلم said, "When anyone is sick, the pain and torment he suffers will be an expiation of evils for him so that his sins may be removed from his Record of deeds before he meets Allah." So, the illness is good for him in this sense. But, we must always pray to Allah for safety and sound health, not illness.

Thus, it is on entering the home that one prays to find good and peace in the house and to have the good of this world and the next, both on exit and entry and while staying at home. And we must trust Allah, our Lord.

Trust in Allah

The prayer does not say, "We trust in Allah." But it says, "In Allah, our Lord, do we trust." He is our Lord. He is our Sustainer. Thus, His decision about us will be best for us, for, He knows what is good or not for us. Hence, we trust in Him and not on our intelligence. In this way, we enter our home.

Life of peace

Surely, if a slave seeks good on entering his home and again when he will go and he places trust in Allah and acknowledges that He is his Lord and Sustainer, Allah will not let him down. Allah will turn his domestic life into a life of safety, sound health and peace, both in terms of this world and the next.

Conclusion

Therefore, memorise this prayer and accustom yourself to make this prayer each time you enter your home. *Insha Allah,* you will observe its barakah. May He cause us to abide by these teachings. *Aameen*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

بســـم اللّٰه

(Bismillah)

PHILOSOPHY AND REALITY[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فقد قال النبی صلی اللّٰه علیہ وسلم: کل امر ذی بال لا یبدا فیہ ببسم اللّٰہ الرحمٰن الرحیم اقطع۔ (کنز العمال، حدیث نمبر ۲۴۹۱)

Introduction

We have discussed a little about *Bismillah* (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) in the previous article. The Prophet صلی اللّٰہ علیہ وسلم has said, " Every important task that is not begun with Allah's name is incomplete and defective.[2] He has thus urged every Muslim to begin every important work of his life with Allah's name. (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) is an expression which we must recite before doing anything, on arising, on going to the bathroom, on coming out of it before eating or drinking,

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1. Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.
2. Kanz ul Ummal # 2491

before going to the market, and to the mosque, on emerging from it, on wearing garments. On driving, on riding, on alighting and on entering home etc.

System of sustenance at work

This expression is not a charm, as we have said before. Rather, a great philosophy lies behind it and we are made to see the great reality that everything man does is not possible except with Allah's help. He may suppose that his own effort is involved but, in reality, Allah's great system of sustenance makes it possible.

Even in a glass of water

We are told to recite the full *Bismillah* on drinking water. It seems very simple to procure water through the pipeline and finally the refrigerator behind which we might say that our effort and money is involved. But, very few people realise that Allah's sustenance is behind the glass of water that we send down our throat.

Life depends on water

Man's life depends on water. The Quran says:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ (سورة الانبياء، آيت ٣٠)

And we made from water every living thing. (21:30)

Thus, water is the essence of every living thing and it depends on it. That is why Allah has created water two - thirds against one - third dry land on our earth. A whole lot of creation abounds in the oceans, dying and coming to life every day. If it's water was sweet, the animals that decay after death would have destroyed the ocean So, Allah has created it salt - water, rather bitter, to preserve it.

Not merely the oceans

Allah has not let it be at that. He did not leave it to man to draw water from the oceans and make it sweet and drinkable. That would have been beyond man.

Natural sweetening

Saudi Arabia has set up a large plant at enormous expense to sweeten ocean water. People are then told to not waste it

because of large sums of money spent on it. Allah's system to convert salt water into sweet is to draw water from the oceans onto the clouds where its bitterness and salt converts to sweetness and it drops on people thousands of miles away from the oceans, for whom it was otherwise impossible to get water from the oceans.

Free delivery through clouds

When I was in Norway, I was told that its water was very good and invigorating. Many countries imported it from them through ships and it cost them one dollar to transport one-litre water. But, Allah has arranged for all men, Muslims and non-Muslims, a free delivery system through clouds. There is no corner on earth that is deprived of this service.

Storing water is beyond us

Even after sending rain water, Allah did not leave it to man to store it for the rest of the year. Man could not have been able to do it and draw from it the year round. Allah knew that man is weak and unable to do that, so He took over responsibility to store it for man.

Glaciers & snow

He makes the clouds rain down on the mountains that serve as cold storage for water. At the high altitude, water freezes into ice, where no one can destroy it. The cooling temperature is maintained. The tall mountains not only are a beauty to watch but they also preserve water for man.

River complex

However, it did not stop at that too. Man would never have been able to pick ice from the heights and melt it. Allah arranged that for him again. The sun comes into action. It throws its rays which melts the ice into water that is channelled through rivers and lakes down the mountains all over the world's plain. Besides, Allah has laid an underground network of water like complex pipelines. Man can dig out water any where in the world.

We delivered the water

Man now only has to take this water to his home. Thus, the

glass of water that man drinks has behind it all the forces of the universe before he gulps it down his throat. Here is why *Bismillah* is recited before drinking water and the name of Allah is called. This reminds man that it was beyond him to fetch that much water to quench his thirst.

Every limb of body needs water

Man fills his glass with water and drinks it but does not know where it goes and how it benefits the body. All he knows is that his thirst is quenched. Why does he feel thirsty and what happens when he drinks water. He was thirsty because every limb of his body needs water, not merely his mouth and throat. If there is no water in his body, he will not survive. Look at one who is dehydrated. He cannot even walk with ease.

More water is harmful

While water is essential to man, it is also that he must not have in his body too much water. He could get swelling. If water accumulates somewhere in his body instead of circulating then he falls sick. If it is stopped in the lungs, the man can get tuberculosis; in the ribs, he would become asthnatic. So, man's body must have just enough water to maintain it.

Self-working guage

How much is enough? An uneducated man cannot determine the ideal limit of water his body needs. Nature has done that for him. He feels thirsty when he needs water. Even a child who knows nothing feels thirsty, and seeks water.

What does water do

Once it is down the throat, water runs through the veins to those parts of the body where it is needed. Excess water, cleans the body and comes out of the body as urine so that it is not retained in the body.

We drink water in a moment. But, this is the story behind it. The expression بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ directs our attention to all that.

Harun Rashid's experience

Once Harun Rashid asked for water. A saintly person who

had renounced the world for Allah's sake by the name Bahlul رحمہ اللہ was sitting close by. When Harun Rashid began to drink water, he said, "O *Amir ul-mumineen* do pause a while." He stopped drinking and asked, "What is it?" He said, "O Amir ul-mumineen! you are now thirsty and have the glass of water in your hand. But, if you were in a dry desert and became thirsty and could not find any water, how much would you have paid willingly for a glass of water? The king said, " If I did not get water in that place, it could spell death for me, so I would be willing to pay all the wealth I had with me." Bahlul رحمہ اللہ said, "Now, recite *Bismillah* and drink water."

Whole kingdom for less than a glass of water

When he had drunk the water, Bahlul رحمہ اللہ said, "O Amir ul-mumineen! I have another question. Tell me, if the water that you drank just now is retained in your body and does not pass out of it as urine, how much would you pay to get it out?" Harun Rashid said, "That would be unbearable. If anyone asks me to pay my whole kingdom to cure me then I would give it away." Bahlul رحمہ اللہ said, "O Amir ul-mumineen! I only wished to tell you that your entire kingdom is not worth even one glass of water to drink and pass it out. But Allah has given you everything free. You get water gratis and pass it out without paying anything."

Bismillah is acknowledgment

In short, man neither spends anything nor makes a worthwhile effort to get these things. Thus, the command to say *Bismillah* in full before drinking water is to call to attention Allah's system of sustenance. It is also an acknowledgment, " O Allah! It was not within my powers to have this much water. If it were not for the sustenance you have arranged for us, I could not have had this water. O Allah now let it be a means of health to my body, for if it carries sickness then it will upset my body. O Allah, let the conclusion be good."

Price of a kidney

My brother once asked a kidney specialist of Karachi, " When a person's kidneys fail, you transplant another person's kidney into him. Have not the scientists managed an artificial kidney to date?" He smiled and said, "Scientists have not been

able to do that, for, Allah has placed in the natural kidney a strainer that is very fine and delicate. Such a fine and delicate strainer has not been developed so far. Suppose, we invent a machinery to produce a strainer of this description, that would involve billions of rupees. Suppose again that the strainer is produce; then, the natural kidney is equipped with a self-selecting device that determines how much water is to be retained in the body and how much passed out. The kidney in every person works according to that person's body, his built and weight. It is always hundred percent. So even if an artificial kidney was built, that would not be able to determine the needs of the body.

Body function of sustaining

The Quran calls our attention to the fact:

وَفِیْٓ اَنْفُسِكُمْ اَفَلَا تُبْصِرُوْنَ (سورۃ الذاریات، آیت ۲۱)

And also in your own selves. Do you not see? (51:21)

Allah's perfect power and wisdom are visible there! Do ponder over that sometimes. The life and working of the kidney depend on Allah's will. Hence, the words of *Bismillah* convey to you the message: Recall how the water reached you and fear lest it cause difficulties for you inside your body. Pray that it bring blessing and health. On the one hand, it acknowledges Allah's perfect power and, on the other, it is a supplication to Allah to make it harmless and health - giving. If this is observed, there is enjoyment in drinking water and blessing too. Allah regards it as an act of worship, so that it will fetch him reward.

Love and fear

If one keeps this philosophy in mind then he will grow love for the Great Being. He will regard Him as Majestic. The result will be that he will fear Him and that will stop him from committing sin.

Difference in drinking of Muslim & non Muslim

Even non-Muslim drinks water, but he is negligent and does not remember his Creator. A believer also drinks water but he is mindful. Allah has bestowed this blessing on both of them. There is indeed, a difference in drinking water by an

ungrateful person and a grateful one. The difference calls upon the believer to be careful to thank Allah and acknowledge His blessings and pray for more favours.

May Allah cause us to fathom these realities and to conduct ourselves accordingly. *Ameen.*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYER BEFORE AND AFTER EATING[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِیَ لَهٗ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

وَقَالَ رَبُّكُمُ ادْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ (سورۂ مؤمن: ۶۰)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْمُ وَ صَدَقَ رَسُوْلُهُ النَّبِیُّ الْكَرِيْمُ وَ نَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Prayer before eating

We have read the prayers that the Prophet صلى الله عليه وسلم made when food was served to him. When he began to eat, he said:

بِسْمِ اللّٰهِ وَ عَلٰى بَرَكَةِ اللّٰهِ تَعَالٰى

Philosophy of Bismillah

I have spoken of this earlier. To say *bismillah* before doing anything is truly to acknowledge that it is Allah's grant that we have received and we now eat after taking Allah's name.

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

On remembering in between

If anyone forgets to say *bismillah* on beginning to eat then whenever he remembers it during the meal he must say:

بِسْمِ اللّٰهِ اَوَّلَهٗ وَ اٰخِرَهٗ

In the name of Allah I eat. Allah's name is the beginning and Allah's name is the end.

Hence, he must not suppose that if he has forgotten in the beginning then he has lost the opportunity.

Muslim's & non Muslim's eating

Here lies the difference between a Muslim's and non Muslim's eating. The former is conscious of his servitude while the latter does not recognize that. Both of them eat, but the disbeliever is negligent and has forgotten his Creator. He eats only because he has to and considers it to be a worldly matter. Since a Muslim remembers Allah while eating, his eating too is worship.

After having eaten

The Prophet صلی اللہ علیہ وسلم taught this prayer after eating:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَ سَقَانَا وَ كَفَانَا وَ اٰوَانَا وَ اَرْوَ اَنَا وَ

جَعَلَنَا مِنَ الْمُسْلِمِیْنَ

All praise belongs to Allah who gave us food and drink and took care of our needs and housed us blessed us amply and made us to be among Muslims.

When the food was served, Allah was thanked and praised as One who gave us the provision. Thus, these become two different bounties. Giving sustenance is one and feeding is another.

It is possible that food is given by Allah but man is unable to eat it. For instance, with all kinds of food before him, he might have a bad stomach. His doctor may have forbidden him to eat. This means that he finds رزقنا {you provided us} but not اطعمنا (you fed us). Food is there but ability to eat lacking.

Story of a nawab

In a previous article we have read how Mawlana Thanawi

رحمه الله, related the story of a nawab whom doctors had forbidden every kind of food except the extract of mince meat. He had every conceivable blessing and a plethora of servants, so that while he could say رزقنا (provided us), he could not confirm اطعمنا (fed us).

Thus, if Allah has given provision and ability to consume it then that means He has bestowed two bounties together. Hence, we must show gratitude to Him for them.

Gratitude for water

The prayer continues وسقانا (O Allah: we praise You for giving us water to drink.) Without water, the food would be a torment for us.

Gratitude for enough

The third sentence is amazing {O Allah: we are grateful that You made the provision enough for us}. The translation does not do justice to the Arabic word, which has a wide meaning: (1) It was enough for us to satisfy our hunger. (2) We did not face anxiety while eating, like receiving news of death during consuming food through food itself was enough the news would have offset the pleasure.

Residence

The fourth gratitude is وآوانا {and we express gratitude that you, O Allah, have given us shelter}. Food and drink without shelter would have been meaningless.

All blessings together

The fifth sentence is وأروانا (O Allah: we are grateful to you that you have blessed us amply.)

This is an acknowledgement of all kinds of bounties connected with food and drink.

Gratitude on Islam

The prayer concludes وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ (O Allah: we show gratitude that You made us Muslims.)

This blessing is greater than every other blessing, for, if we have enough food and drink and shelter but we lacked faith then all these good things were of no use. For, without faith,

we would have had to endure chastisement in Hell. Hence, gratitude is expressed for all those favours and the favour of Islam.

World of meaning

This brief supplication which would not take more than a few seconds to make holds within itself a wide meaning. One who would not fail to make this petition after every meal would certainly not be deprived of Allah's blessings. He would shower His mercy on him. If every Muslim is careful to understand each word of it and make the supplication then he will be a grateful slave of Allah. To those who show gratitude, Allah has promised:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ (ابراهيم:٧)

If you give thanks, certainly I will give you more. (14:7)

May Allah be benevolent to us and enable us to conduct ourselves on this teaching of the Prophet صلى الله عليه وسلم and his all other teachings. *Aameen*.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYERS DURING AND AFTER ABLUTION[1]

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

اَلۡحَمۡدُ لِلّٰهِ نَحۡمَدُهٗ وَنَسۡتَعِيۡنُهٗ وَنَسۡتَغۡفِرُهٗ وَنُؤۡمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيۡهِ
وَنَعُوۡذُ بِاللّٰهِ مِنۡ شُرُوۡرِ اَنۡفُسِنَا وَمِنۡ سَيِّاٰتِ اَعۡمَالِنَا۔ مَنۡ يَّهۡدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنۡ يُّضۡلِلۡهُ فَلَا هَادِيَ لَهٗ وَاَشۡهَدُ اَنۡ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَحۡدَهٗ لَا شَرِيۡكَ لَهٗ وَاَشۡهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوۡلَانَا مُحَمَّدًا عَبۡدُهٗ
وَرَسُوۡلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَعَلٰى اٰلِهٖ وَاَصۡحَابِهٖ وَبَارَكَ وَسَلَّمَ
تَسۡلِيۡمًا كَثِيۡرًا۔ اَمَّا بَعۡدُ!

فَاَعُوۡذُ بِاللّٰهِ مِنَ الشَّيۡطٰنِ الرَّجِيۡم

بسم اللّٰه الرحمٰن الرحيم

وَاِذَا سَاَلَكَ عِبَادِيۡ عَنِّيۡ فَاِنِّيۡ قَرِيۡبٌ ط (سورة البقرة: ١٨٦)

اٰمَنۡتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَولانا العَظِيم وَ صَدَقَ رَسُوۡلُهُ النَّبِيُّ الۡكَرِيم و
نَحۡنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيۡنَ وَالشَّاكِرِيۡنَ وَالۡحَمۡدُ لِلّٰهِ رَبِّ الۡعَالَمِيۡنَ

The explanation of the traditional prayers continues. We have stated that *Bismillah* is the prescribed *zikr* before beginning ablution.

During ablution

The prayers that the Prophet صلى الله عليه وسلم made often during ablution is:

اَللّٰهُمَّ اغۡفِرۡلِیۡ ذَنۡبِیۡ وَوَسِّعۡ لِیۡ فِیۡ دَارِیۡ وَبَارِكۡ لِیۡ فِیۡ رِزۡقِیۡ

Three phrases

This prayer is made up of three phrases. The first is:

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

O Allah: forgive me my sins. اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ

The second is:

And expand for me my home. وَوَسِّعْ لِيْ فِيْ دَارِيْ

The third is:

And bless for me my sustenance. وَبَارِكْ لِيْ فِيْ رِزْقِيْ

These are three little prayers which if Allah grants just once, the supplicant will be fortunate all his life here and in the next world. What else could man desire. The Prophet صلی اللہ علیہ وسلم has included in these three phrases all the needs of this world and the next. The first prayer concerns the hereafter and the other two are about this world.

Forgiveness

One who is forgiven earns all the blessings of the hereafter because only sins are obstruction to admittance to paradise. If Allah forgives sins then the obstruction is removed and a home in paradise is assured. There is no one who is free from sin and lapses. Everyone has committed a minor or a major sin sometime during his life and no one is not in want of Allah's forgiveness. Only the Prophet صلی اللہ علیہ وسلم was one completely free of sins. He was so innocent of sin that no sin and no minor lapse could ever have been committed by him. If he had even made a simple mistake, Allah declared:

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ (سورة الفتح، آیت ۲)

That Allah may forgive you of your fault that which is past and that which is to come. (48:2)

In spite of that, the Prophet صلی اللہ علیہ وسلم said: إِنِّيْ لَأَسْتَغْفِرُ اللّٰهَ كُلَّ يَوْمٍ سَبْعِيْنَ مَرَّةً (I seek Allah's forgiveness seventy times every time.) This word "seventy" does not signify the number, but implies "innumerable times". So, it means, " more than seventy times".

Prophet's صلی اللہ علیہ وسلم seeking forgiveness

In spite of that Allah gives this command:

وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ

And say (O Prophet), "My lord: Forgive and have mercy, and you are the best of the merciful. (23:118)

The question arises, therefore, that if he seeks forgiveness often and Allah has also declared that He has forgiven him then why does Allah ask him to seek His forgiveness.

Unknown sins

The fact is that man can at most keep away from what he regards as sinful. But there are many things of which man does not even think as sin but they are wrong. For instance, we offer salah. This is a significant form of worship and very rewarding. But, look at our salah. The moment we begin it with Allahu Akbar, it is as though we put on the switch and we go through it rapidly unconcerned and unattentive, with our mind wandering elsewhere. After the salat, some of us do not even know what they recited in the different rakaat. This, in spite of being before Allah. If we are before a king in the world and show the least amount of inattentiveness then we would be turned out with disgrace.

Our salah below mark

However, it is a great favour of Allah that in spite of our shortcomings and our excesses, He approves our *salah* through His benevolence. The way that we offer *salah*, we really show contempt to Allah, but we never think that we are committing sin. Hence, there are many things that we do not even consider wrong. This is why the Prophet صلى الله عليه وسلم made this supplication:

رَبِّ اغْفِرْ وَارْحَمْ وَاعْفُ عَنَّا وَتَكَرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَالَا نَعْلَمُ

O Allah forgive us and show mercy and pardon us and be compassionate. And forgive us the sins that you know of, for, you know that which we do not know.

"We had committed those sins but we did not realize that they were sins."

So, no one is ever absolved from seeking forgiveness.

Repentance raises ranks

Allah has granted man such an invaluable prescription in *istighfar* (which is to seek His forgiveness) that it turns dust into gold and impurity into something pure. Sin is impure. But,

Allah says, "When My slave makes a sincere *istighfar* after committing sin, and he repents, then that sin becomes a means of rise in his rank." He commits a sin but then feels sorry and ashamed and seeks forgiveness. This is how Allah turns impurity into purity. Hence, we must make istigh: .. at every moment, even after worship.

Why after salah

When the Prophet صلى الله عليه وسلم finished *salah*, the first words he spoke were *astaghfirullah* (I seek forgiveness of Allah), three times. Look, one seeks forgiveness after committing a sin, but here he engages in worship which is reward - fetching. Then, why? Forgiveness is sought from this thing: " O Allah, I have been unable to give the rights of *salah*."

مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ وَمَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

We have not worshipped you as was the due of your worship. And we have not known you as was the due of knowing you.

Two things after worskip

Sayyidina Abu Bakr رضى الله عنه is reported to have said, "On having observed worship of Allah, one must immediately thereafter do two things. He must say الحمد لله (All praise belongs to Allah) and استغفر الله (I seek forgiveness). He praises Allah because without His enablement, he would not have done it like so many other deprived people. And he seeks forgiveness for not being able to worship as was due to Allah." So one cannot at all do without making *istighfar*. Thus it is also the first phrase of prayer during ablution.

Seen & unseen dirt

When a person makes ablution his visible dirt is removed. The Prophet صلى الله عليه وسلم calls his attention to his prayer so that his invisible dirt also removed. When he washes his face, it looks clean but inside the dirt of sins lies accumulated. So, the outward cleanliness is of no use unless he prays to Allah to remove the invisible dirt too. اَللّٰهُمَّ اغْفِرْلِى ذَنْبِى O Allah! Cleanse my inner side and you forgive my sins too.

Minor & major sins forgiven

Another aspect of this prayer is that, according to a hadith,

the minor sins are forgiven through ablution even if no repentance is made. The sins of different limbs are forgiven as they are washed or wiped. But, the major sins are not forgiven without repentance. The Prophet صلى الله عليه وسلم therefore, suggested that we should seek forgiveness at the time of ablution. Thus, both minor and major sins are forgiven, for, it is Allah's practice that He does forgive one who seeks forgiveness sincerely.

Two kind of spaciousness

Then two prayers for this world follow. وَوَسِّعْ لِىْ فِىْ دَارِىْ "O Allah: expand for me my home." The *ulama* assert that this is why a spacious home is desired, not a restricted one. This spaciousness is of two kinds, the obvious large house and the figurative one that the residents might find peace and comfort in it. A large house with no peace of mind for a person is of no use to him. There fore, the spaciousness requested by the Prophet صلى الله عليه وسلم is of both these kinds.

Peace is the essence

Allah has said in the Quran:

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا (سورة النحل، آيت ٨٠)

And Allah has appointed for you from your houses a repose.(16:80)

Hence the first description of a house is that when a person enters it, he gets peace otherwise no matter how palatial it is, there is no good in it. Conversely, if the owner of the hut get peace in it then it is better than a palace. Hence, the Prophet صلى الله عليه وسلم prayed "Make my house spacious."

Not splendor

The Prophet صلى الله عليه وسلم did not pray for a beautiful house, or a splendid house, but he used the word وَسِّعْ لِى (expand for me). My respected father, Mufti Muhammad shafi, رحمة الله used to say that the real quality of a home therefore is spaciousness not congestion which would be unbearable for man. Beauty and comfort are additional things.

Three signs of good fortune

The Prophet صلى الله عليه وسلم said, "Three things are a man's

good fortune: a good wife, a spacious home and a pleasant and comfortable means of convenient."

Compatibility of heart

Moreover, the word does not merely imply a large house but it also presupposes that the dwellers therein are mutually compatible. If in a large house, the residents do not see eye to eye with each other, they would not receive peace. Hence, this supplication means, " I may get peace when I go home, not torment."

Prayer for blessing

The third and final prayer is, وَبَارِكْ لِي فِي رِزْقِي "O Allah, bless for me my sustenance." Observe, the Prophet صلى الله عليه وسلم did not pray for an increase in sustenance, but for blessing. This teaches us that numbers are immaterial unless there is Allah's blessings. Wealth includes every thing of the world - food and drink, clothing, household items. They are all part of sustenance.

Ask for blessings

If Allah gives blessings then a labourers paltry wages get him peace and comfort. If He takes away blessing then the wealth of a billionaire torments him. It is blessings, therefore, that we must seek not numbers about which Allah has said in surah al-Humazah:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (سورة همزة، آيت ١-٢)

Woe to every slanderer, defamer, who amasses wealth and counts it!

(104:1-2)

He toys himself by counting. The Quran disapproves it, for counting is deception. What matters is the peace that one gets. One may count one's wealth as billions upon billions but find himself in prison- what then is the wealth for? His wealth lacked blessings. In contrast the labourer works for eight hours a day and Allah blesses his earnings. He eats when hungry, digest his food and sleeps for eight peaceful hours to wake up in the morning, fresh.

A lesson-giving event

Mawlana Ashraf Ali Thanawi رحمة الله عليه, narrated an

incident. He said that there was a Nawab in Lucknow. He was very rich and owned palaces and forts with a retinue of servant and variety of good things of life. He became ill with stomach disease and his doctors restricted his diet to the extract of one-eighth kilogram of minced meat oi goat. He could eat nothing else though there was in the palaces every kind of delicious food and fruit.

Peaceful sleep in lieu of all wealth

One day he was watching the Gumti river from his palace. He saw labourer come to the banks, sit down in the shade of tree, untie his bag and take out of it thick barley bread and onions which he ate with relish. He drank water from the river and slept under the tree: The nawab exclaimed, "I am willing to surrender my wealth and palaces for the sleep of this labourer!"

Everything has lost blessings

Today we have everything except blessing. The man who earns one thousand rupees and he who earns a hundred thousand rupees each month, both complain, "We can not make two ends meet." In fact, he who earns more complains more. This is because we have lost blessings in everything we own.

Not even in time

Different new things have saved much of our time today. Look at the past. How much time they spent in cooking: A cup of tea took half an hour to prepare. Today we can have that in a couple of minutes. But where have we lost the saved time. Take travel. People used to traverse distances on foot, horse back or on camels. We can travel around the world within twenty-four hours. But, we complain of lack of time. There is no blessing in it.

The prophet's time

If Allah gives blessings in someone's time, he can bring about a revolution in the whole world with in twenty- three years. Look at the Prophet's life. It is as if he merely taught all his life, or, spent his time reforming fellow men. Or, merely waged jihad all life. But, in the twenty-three years, Allah took

from him all the significant tasks. This is how time is blessed. Allah also blessed the times of His Prophet's صلى الله عليه وسلم companions who served him as his slaves, regarding that as their honour.

Mawlana Thanawi

We need not go that far. Look at Mawlana Thanawi رحمه الله. He wrote a thousand books during his life. If anyone tries to read them from beginning to end, that would take him many years (to read). In addition to that, the Mawlana also addressed gatherings and oversaw his disciples. That was blessing in his time.

Blessing is everything

So, the real thing to seek from Allah is blessings. Without it, one lacks everything and merely complains. This is why the Prophet صلى الله عليه وسلم prayed for blessings in sustenance. A little of it is more than enough if there is blessing in it.

These prayers are all-inclusive

These three short phrases of the Prophet's prayer during ablution do not omit anything one may need in this world and the next. If one makes this prayer five times a day while performing ablution, Allah will accept it Insha Allah. Besides, if he makes the prayers because the Prophet صلى الله عليه وسلم had taught it and made it then it is impossible that this short prayers would be rejected. Insha Allah, they would be accepted.

Another prayer

Another prayer known to have been made by the Prophet صلى الله عليه وسلم during ablution is:

“اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ”

> I bear witness that there is no god but Allah. And I bear witness that Muhammad صلى الله عليه وسلم is His slave and Messenger.

Some versions say that he said this during ablution. Some others say that he spoke these words after having made ablution while looking at the sky.

After ablution

When he finished making ablution the Prophet صلى الله عليه وسلم used to pray:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

O Allah, cause me to be among those who repent and cause me to be among those who purify themselves.

We will discuss this in a future article. Insha Allah.

May Allah show his mercy and favour and accept these prayers from all of us. May He forgive our sins, make our homes spacious and put blessings in our sustenance, and enable us to make ablution according to the way the Prophet صلى الله عليه وسلم made it. Ameen !

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYERS ON WASHING EACH LIMB DURING ABLUTION[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا ـ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ـ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ط اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ـ (سورة البقرة: ١٨٦)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْم وَ صَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْم وَ نَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن

Introduction

In the previous article, we discussed the supplication that are made during the making of ablution. Our elders have also taught prayers made at each limb. The Prophet صلى الله عليه وسلم is not known to have made these prayers in this way on washing each limb; however, he did make these prayers on other occasion. Our elders placed the prayers with different washings so that we may maintain our concentration and seek our needs from Allah.

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

When commencing

Thus when one begins to make ablution, he should pray:

بِسْمِ اللّٰهِ الْعَلِيِّ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى مِلَّةِ الْاِسْلَامِ

In the name of Allah who is Exalted, Mighty. And praise belongs to Allah who bestowed us the religion of Islam.

Hands up to wrists

Then, on washing the wrists:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْيُمْنَ وَالْبَرَكَةَ وَاَعُوْذُبِكَ مِنَ الشُّؤْمِ وَالْهَلَاكَةِ

O Allah, I ask you for the good and blessings. And I seek refuge in you from inauspiciousness and destruction.

Rinsing mouth

اَللّٰهُمَّ اَعِنِّيْ عَلٰى تِلَاوَةِ الْقُرْاٰنِ وَذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allah, help me recite the Quran, make your zikr, show gratitude to you and worship you in the best way.

Snuffing water

On snuffing water up the nose:

اَللّٰهُمَّ اَرِحْنِيْ رَائِحَةَ الْجَنَّةِ وَلَا تُرِحْنِيْ رَائِحَةَ النَّارِ

O Allah: let me smell the fragrance of Paradise and do not make me smell the odour of hell.

Washing face

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ

O Allah, cause my face to be bright on the day some faces are white and some are black.

The Quran says:

يَوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ (سورة ال عمران، آيت ١٠٦)

On the day when (some) faces are brightened and other faces are blackened. (3:106)

The Believers who have done good deeds will have bright faces while the disbelievers will have black faces.

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۝ اِلٰى رَبِّهَا نَاظِرَةٌ ۝ وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ۝ تَظُنُّ

أَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ۝ (سورۃ القیامۃ، آیت ۲۲ تا ۲۵)

That day (some) faces shall be radiant, looking towards their Lord; and that day (some) faces shall be gloomy, thinking that some back-breaking calamity is to befall them.

وُجُوهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ۝ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝ وَوُجُوهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝ تَرْهَقُهَا قَتَرَةٌ ۝ أُولٰٓئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۝ (سورۃ عبس، آیت ۳۸ تا ۴۲)

Some faces on that day shall be beaming, laughing, rejoicing. And some faces on that day shall have dust upon them, darkness overspreading them. Those - they are the disbelievers, the miscreants. (80:38-42)

Limbs will shine on the qiyamah

Indeed, in the place of gathering itself, people will come to know of their final destination through the blackness and radiance of their faces. According to a hadith, Allah will resorrect those who were accustomed to perform ablution in this world with radiance on their faces and other limbs of ablution. This will be visible from a far and other people will know that this man used to perform ablution for *salah*. The Prophet ﷺ also said, "The people of my *ummah* will be raised on qiyamah (Day of Resurrection) as غُرًّا مُّحَجَّلِيْنَ meaning that their faces, hands and feet will be bright because that day is approaching and the brightness of the face is a sign of recognition in Allah's sight. Hence, the elders have suggested the supplication mentioned above on washing the face.

Right hand

When washing the right hand upto the elbow pray:

اَللّٰهُمَّ اَعْطِنِیْ کِتَابِیْ بِیَمِیْنِیْ وَحَاسِبْنِیْ حِسَابًا یَّسِیْرًا

O Allah! Grant me my record of deeds in my right hand and reckon me with an easy reckoning.

This points to the verse of the Quran:

فَاَمَّا مَنْ اُوْتِیَ کِتٰبَهٗ بِیَمِیْنِهٖ ۝ فَسَوْفَ یُحَاسَبُ حِسَابًا یَّسِیْرًا ۝ وَّیَنْقَلِبُ اِلٰٓی اَهْلِهٖ مَسْرُوْرًا ۝ (سورۃ انشقاق، آیت ۷ تا ۹)

Then as for him who is given his record in his right hand, soon will his account be taken by an easy reckoning, and he will return to his people joyfully. (84:7-9)

He will be let off after a superfluous reckoning. He who is put to a regular accounting will have to account for each deed he had performed. A hadith says about him:

مَــنْ نُوقِشَ الحِسَابَ عُـــــذِّبَ (ابو داؤد ، كتاب الجنائز، باب عيادة النساء)

He who is called to account will be punished. (Abu Dawood # 3087)

May Allah protect us from that. *Ameen.*

Think of correcting whole life

Faith is such an asset that when Allah grants it to someone then he is also inclined to spend his whole life in obedience to Him though he may have committed minor sins. Allah will not scrutinise his account in much detail, but make it easy for him and send him to paradise. But if anyone has spent his whole life in disobedience and sin, having neglected Allah and not thought of meeting Him then he will be subjected to a thorough scrutiny. Such a one will be pushed into punishment. The Prophet, صلى الله عليه وسلم therefore, said that we must make this prayer regularly. If one does not remember the Arabic words then he may use his own language.

Left hand

اَللّٰهُمَّ لَا تُعْطِنِیْ كِتَابِیْ بِشِمَالِیْ وَلَا مِنْ وَّرَاءِ ظَهْرِیْ

O Allah! Do not give me any record of deeds in my left hand nor from behind me.

The Quran tells us that the believers will be given their record of deeds in their right hand and the disbelievers from behind them or in their left hand. So make the above supplication and ask that you are not counted among the disbelievers and evil- doers.

Wiping the head

The elders have suggested the following prayers when wiping the head:

اَللّٰهُمَّ اَظِلَّنِیْ تَحْتَ ظِلِّ عَرْشِكَ یَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ

O Allah! Give me shade under your Throne on the Day there is no shade but the shade of your Throne.

Every Muslim knows that when people are gathered on that Day, there would be severe heat. The sun will be near. According to a hadith, people will be submerged in their

sweat, some up to their knees, some up to their backs, some to their chests and some up to their lips. May Allah save us from the heat on that Day! *Ameen!*.

Seven under the shade

According to a hadith, on that day Allah will place His chosen slaves in the shade of His Throne. Seven kinds are mentioned particularly. They are:

1: The young man who may have spent his youth in worship of Allah. And Allah had enabled him to worship since childhood.

2: The man whose heart is always inclined towards the mosque. He always awaits the next *salah* after having offered one.

3: The man who may have been invited to commit sin by a well- placed beautiful woman but he may have answered, "I fear Allah".

4: He who has made friendship and love one another only for the sake of Allah, not for worldly reason.

5: A person who gives charity with his right hand in such a way that his left hand does not know about it.

6: He who remembers Allah in solitude in such a way that his eyes shed tears.

7: A just imam (leader, ruler).

These people will be given place in the shade of Allah's Throne. So make the prayer mentioned above.

Wiping the neck

Then while wiping the neck:

اَللّٰهُمَّ اَعْتِقْ رَقَبَتِى مِنَ النَّارِ

O Allah! Release my neck from the fire [hell].

Right foot

اَللّٰهُمَّ ثَبِّتْ قَدَمَىَّ عَلَى الصِّرَاطِ يَوْمَ تَضِلُّ فِيهِ الْاَقْدَامُ

O Allah, make my feet steady on the bridge *Sirat* on the day when the feet of people slip or falter.

The bridge *Sirat* is over hell. It is after crossing over it that one will go to Paradise. As for those who are destined to go to hell, their feet will falter on the bridge and they will drop into hell.

Everyone will have to pass

We are told in a hadith that there are hooks in hell. When one who is destined to go to hell passes over the bridge, he will be hooked and pulled into hell. We seek refuge in Allah. This will be a very difficult time and everyone will have to cross over the bridge. The Quran says:

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا (سورۃ مریم، آیت ۷۱)

And there is not one of you, but shall come to it; that for your Lord is (a matter) decreed, decided. (19:71)

Believer or unbeliever, pious or evil- everyone will have to go over it. The pious will go through swiftly with speed of light. He will not feel slightest heat of hell. But, an infidel or sinner will be pulled down by the hooks. The elders have suggested the foregoing prayers, therefore.

Left foot

When washing left foot:

اَللّٰهُمَّ اجْعَلْ ذَنْبِي مَغْفُوْرًا وَّ سَعْيِي مَشْكُوْرًا وَّ تِجَارَتِي لَنْ تَبُوْرَا

O Allah! Let my sins be forgiven, my efforts rewarded and my trading such as never suffers loss.

The trading is the life one spends. Its consequences may be reaped in the next world. So, " let my trading show profit for me in the hereafter."

These are very good prayers which the elders have asked us to make during ablution. These prayers are also known from the Prophet صلی اللہ علیہ وسلم but at other occasions not during ablution. If Allah accepts even one prayer then, Insha Allah, success is writ large. May He accept all these prayers from us. *Aameen*. Memorise the Arabic wording of the prayers, but till then use your own language. He will not only give you outward cleanliness but also inward purity. May Allah grant us His blessing and enable us to conduct on what we have read. *Aameen*.

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYERS AFTER ABLUTION[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ
تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا
دَعَانِ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ O

(سورۃ البقرۃ، آیت ۱۸۶)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْم وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْم وَ
نَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن

Introduction

The Prophet صلی اللہ علیہ وسلم has taught us prayers so that we may strengthen our ties with Allah. He has taught a prayer for every turn that we may come across from morning till evening. Do make these prayers. We have explained some of them in previous writings.

During ablution

We have seen that the Prophet صلی اللہ علیہ وسلم made this

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

prayer while performing ablution:

اَللّٰهُمَّ اغْفِرْ لِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ وَ بَارِكْ لِیْ فِیْ رِزْقِیْ

But, some versions state that during and after ablution, the Prophet صلی اللہ علیہ وسلم recited:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

After ablution

Two prayers are known from the Prophet صلی اللہ علیہ وسلم after ablution was completed. One of them is:

اَللّٰهُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ وَ اجْعَلْنِیْ مِنَ الْمُتَطَهِّرِیْنَ

O Allah! place me among those who repent much and place me among those who purify themselves.

We have said in a previous article that when a person makes ablution, Allah purifies him both outwardly and inwardly. He forgives minor sins perpetrated by every limb. So, when he has finished making ablution, he is purified of all minor sins. However, he still has the major sins against his name. This is the supplication to gain removal of the major sins.

Major forgiven with minor sins

This prayer has two sentences, "Let me be with the repentors". This could mean one of two things. First, the minor sins are forgiven while performing ablution because, pious deeds remove minor sins, but the major sins are forgiven only upon repentance. So, the prayer is made requesting ability to repent, and with repentance the major sins will be forgiven.

One who repents repeatedly

The second meaning is that the request is not enablement to repent but to be among those who repent often. Why is this figurative speech used? Allah has said, " I will forgive one who repents," then what is the sense in repenting repeatedly. The meaning is: "O Allah, I will repent now and you will forgive, but I do not trust myself. I do not know when I might slip again into sin, so cause me to repent then too." It is like our garments which we wash when they are dirtied. They get dirty again, so we have to wash them again. It is the same with sin

and repentance that washes the stain of sin. So, the prayers: "O Allah! Protect me from sin. But, if I do sin, cause me to repent again".

One who turns very often

There is a third sense too of this sentence. The word used is (تواب) (*tawwab*), one who turns again and again and repent very often. It would now mean: "O Allah, place me among those who repent to you all the time, turn to you all the time, who establish a strong link with you and they look to you whenever they face a difficult situation." This prayer is made when one has just completed his ablution and had been making prayers during ablution.

One who purifies the unseen

The second sentence of this prayer is وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ " Let me be among those who purify themselves." However, the Arabic word used is مُتَطَهِّرِيْن (*mutatahhireen*), which has an emphatic sense. Hence, " those who purify themselves with care and proper attention." So, the meaning is, "O Allah, my limbs are washed through ablution. But, do remove the hidden and unseen dirt too." This was one prayer of the Prophet صلى الله عليه وسلم after ablution.

The other prayer

The Prophet صلى الله عليه وسلم is known to have made another zikr too after performing ablution:

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ

> You are without blemish, O Allah, and with your praise. There is no god but You. You are Alone. No partner do you have. I seek your forgiveness and I turn to you in repentance.

The same thing we see in this prayer. The minor sins are forgiven with ablution but repentance is a must for major sins. So, he taught us to seek forgiveness. Hence, they too are forgiven.

Not deprived

Just ponder over it. A man makes ablution five times a day

and prays during it, and, on completion prays the recommended prayer of the Prophet صلى الله عليه وسلم. In other words, he repents and seeks forgiveness five times every day. Will not Allah accept his repentance? Will He not let him establish a strong link with Him? Certainly! He is the most Merciful. He is our Lord. Even a parent will not deprive his child if he makes a reasonable request five times a day. Allah is more Merciful than parents, how will He deprive His slave. Insha Allah, he will accept the prayer and also bring him closer to Him so that his life will reform.

Anyway, these are the prayers made after ablution as taught by the Prophet صلى الله عليه وسلم. May Allah enable us to conduct ourselves accordingly. *Aameen.*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYER WHEN IN DISTRESS[1]

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

اَلۡحَمۡدُلِلّٰهِ نَحۡمَدُهٗ وَنَسۡتَعِيۡنُهٗ وَنَسۡتَغۡفِرُهٗ وَنُؤۡمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيۡهِ وَنَعُوۡذُبِاللّٰهِ مِنۡ شُرُوۡرِ اَنۡفُسِنَا وَمِنۡ سَيِّئَاتِ اَعۡمَالِنَا۔ مَنۡ يَّهۡدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنۡ يُّضۡلِلۡهُ فَلَا هَادِيَ لَهٗ وَاَشۡهَدُ اَنۡ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحۡدَهٗ لَا شَرِيۡكَ لَهٗ وَاَشۡهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوۡلَانَا مُحَمَّدًا عَبۡدُهٗ وَرَسُوۡلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَعَلٰى اٰلِهٖ وَاَصۡحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسۡلِيۡمًا كَثِيۡرًا۔ اَمَّا بَعۡدُ!

فَاَعُوۡذُ بِاللّٰهِ مِنَ الشَّيۡطٰنِ الرَّجِيۡم

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

وَقَالَ رَبُّكُمُ ادۡعُوۡنِيۡۤ اَسۡتَجِبۡ لَكُمۡ اِنَّ الَّذِيۡنَ يَسۡتَكۡبِرُوۡنَ عَنۡ عِبَادَتِيۡ سَيَدۡخُلُوۡنَ جَهَنَّمَ دَاخِرِيۡنَ۔ (سورة المومن: آيت ٦٠)

اٰمَنۡتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوۡلَانَا الۡعَظِيۡم وَصَدَقَ رَسُوۡلُهُ النَّبِيُّ الۡكَرِيۡم وَنَحۡنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيۡنَ وَالشَّاكِرِيۡنَ وَالۡحَمۡدُ لِلّٰهِ رَبِّ الۡعَالَمِيۡنَ

First word

I continue my series of articles on prayers. May Allah cause us, Merciful as He is, to observe these teaching. *Aameen.*

No one is immune from distress

When man begins his day and gets involved in everyday life he is bound to come across varying situations. No one on earth can say that he has never faced an unpleasant situation, not the most wealthy man, not the king and not the ruler. A human being on earth will face distress sometime or other.

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

There is no exception.

However, believers and disbelievers tackle it in different ways. The latter create a commotion when they are in distress and sometimes blame God (we seek refuge in Allah).

Prayer in times of distress

In contrast, the Prophet صلى الله عليه وسلم has stressed upon believers, "When you find something distressing, say:

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

And then:

اَللّٰهُمَّ إِنِّيْ أَحْتَسِبُ لَكَ فِيْ مُصِيْبَتِيْ وَأْجُرْنِيْ فِيْهَا وَأَبْدِلْنِيْ خَيْرًا مِنْهَا

These two prayers Doctor Abdul Hayyi رحمه الله used to say, "It does not imply that you make this prayer only when you face grave hardship, but also in case of minor difficulties." We read in hadith, when the lantern extinguished, the Prophet صلى الله عليه وسلم said:

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

Meaning of إِنَّا لِلّٰهِ

It is an amazing expression. If a man utters it after fully grasping it then there is no distress and hardship in the world on which this expression will not cool him. It means, "All of us belong to Allah." We are His slaves, His creatures and His property and will return to Him. So, when anyone says إنا لله (we belong to Allah), he knows that if he is distressed then there is wisdom of Allah in that, for, nothing He does is without wisdom.

It may seem to be distressing, but Allah's wisdom overpowers it. There is no cause of complaint.

Meaning of وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

This is the second phrase. "And we shall return to Him." This hardship is not everlasting. There will be a time when we will return to Allah. If we endure it patiently and take it as from Allah then we will get reward from Allah for that.

The second prayer

The next prayer of the Prophet صلى الله عليه وسلم is:

اَللّٰهُمَّ اِنِّیْ اَحْتَسِبُ لَكَ فِیْ مُصِیْبَتِیْ وَاْجُرْنِیْ فِیْهَا وَ اَبْدِلْنِیْ خَیْراً مِنْهَا

and it means: "O Allah! I request from you reward against this distress." He appeals to Allah's Mercy to give him reward in the hereafter against the distress he faced in this world. In other words, the afflicted person is taught to say, "The hardship was from you, O Allah! So, I am pleased with it, but I also beseech you to reward me against it in the hereafter."

Seek compensation

Someone might protest, "You expressed satisfaction on the distress, but also ask for reward against it. It means the distress continues to remain." But, the Prophet صلى الله عليه وسلم rejected this idea with his next sentence. He said, "Say: O Allah! Give me against the distress something better." Thus, the afflicted person is pleased with Allah's will, yet he is weak and cannot endure the hardship, so requests Allah to show mercy and remove the hardship and, in return give him a better situation.

Pray for removal of distress

Hence, on the one hand this prayer does not complain against the hardship that the supplicant faces but he accepts Allah's will and on the other hand, he acknowledges his weakness and inability to endure it lest he falter. So, he prays for its removal. The Prophet صلى الله عليه وسلم allows for both aspects in this prayer.

My father's illness

I remember that once my respected father, Mawlana Mufti Muhammad Shafi رحمه الله was gravely ill. He was a heart patient. He also had hemorrhoids and then he was afflicted with herpes, which are groups of inflammatory blisters. They are very painful as though a burning charcoal was placed on the body. In this state of discomfort, he lost a young son whose funeral he could not attend because of his illness. He uttered with his tongue the words, {O Allah, have mercy; O Allah, have mercy; O Allah, have mercy!" But, after a little while he exclaimed, "O! what words did I speak! let no one imagine that Allah was not merciful till now. Rather, we survive on His mercy. This is a little hardship, but Allah's mercy and bounty continue to pour down always. So, I pray: O Allah! change the

blessing of the hardship into the blessing of comfort." Indeed, hardship is also Allah's blessing because Allah gives reward heavily against that. But, weak as we are, we fail to see it as a blessing.

Hardship is blessing

It is a fact that every hardship a man faces grief or worry - is a blessing of Allah. He has afflicted believers with it with wisdom and every hardship is means of reward and higher rank for them. It is also a means of forgiveness of sins. Man is weak so he wants to exchange it with comfort, and craves for ability to show gratitude.

Turning to Allah

The Prophet's صلى الله عليه وسلم prayer teaches us to say, "O Allah! Grant me in exchange for the distress something better than the distress that I may be able to endure."

Hence whenever one encounters a distress or grief, he must pray to Allah to give reward and change it to comfort. If he does these two things then Insha Allah the hardship will become a blessing of Allah and a means of mercy.

This may seem to be a simple prescription, but do try it. On the least of hardships or grief turn to Allah and say those words. Then see how you progress and your rank rise.

May Allah enable all of us to conduct ourselves on this. *Aameen.*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYER ON ENTERING THE MOSQUE[1]

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلۡحَمۡدُ لِلّٰهِ نَحۡمَدُهٗ وَنَسۡتَعِیۡنُهٗ وَنَسۡتَغۡفِرُهٗ وَنُؤۡمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيۡهِ وَنَعُوۡذُ بِاللّٰهِ مِنۡ شُرُوۡرِ اَنۡفُسِنَا وَمِنۡ سَيِّئَاتِ اَعۡمَالِنَا ـ مَنۡ يَّهۡدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنۡ يُّضۡلِلۡهُ فَلَا هَادِیَ لَهٗ وَاَشۡهَدُ اَنۡ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحۡدَهٗ لَا شَرِيۡكَ لَهٗ وَاَشۡهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوۡلَانَا مُحَمَّدًا عَبۡدُهٗ وَرَسُوۡلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَعَلٰۤى اٰلِهٖ وَاَصۡحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسۡلِيۡمًا كَثِيۡرًا ـ اَمَّا بَعۡدُ!

فَاَعُوۡذُ بِاللّٰهِ مِنَ الشَّيۡطٰنِ الرَّجِيۡمِ

بسم اللّٰه الرحمٰن الرحيم

وَاِذَا سَاَلَكَ عِبَادِیۡ عَنِّیۡ فَاِنِّیۡ قَرِيۡبٌ ؕ اُجِيۡبُ دَعۡوَةَ الدَّاعِ اِذَا دَعَانِ ـ (سورة البقرة: ١٨٦)

اٰمَنۡتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوۡلَانَا الۡعَظِيۡمُ وَ صَدَقَ رَسُوۡلُهُ النَّبِیُّ الۡكَرِيۡمُ وَ نَحۡنُ عَلٰى ذٰلِكَ مِنَ الشّٰهِدِيۡنَ وَالشّٰكِرِيۡنَ وَالۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ

Introduction

We continue our discussion of supplication.

On entering the mosque

When the worshipper reaches the mosque, he enters into it. The prayer known from Prophet صلى الله عليه وسلم on entering the mosque is:

اَللّٰهُمَّ افۡتَحۡ لِیۡ اَبۡوَابَ رَحۡمَتِكَ

Some versions have it thus:

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

According to this, one takes the name of Allah first with (بسم اللہ) to confirm that his coming is enabled by Allah.

Blessing invoked on Prophet صلی اللہ علیہ وسلم

Then he invokes blessings on the Prophet صلی اللہ علیہ وسلم :

وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ

And blessings and peace be on Allah's Messenger صلی اللہ علیہ وسلم.

This piety is the result of the teaching of the Prophet صلی اللہ علیہ وسلم . It would not have been possible for any person to go the mosque if the Prophet صلی اللہ علیہ وسلم had not imparted teachings. The invocation, therefore, is an acknowledgement of the Prophet صلی اللہ علیہ وسلم favours in this regard.

Benefit for oneself

Besides, one who invocates blessings on the Prophet صلی اللہ علیہ وسلم really derives its benefits himself. When anyone invocates blessings on him that is a simple gift from one of the Prophet's صلی اللہ علیہ وسلم *ummah* to him. It had been the Prophet's صلی اللہ علیہ وسلم practice all his life that whenever anyone presented him a gift, he reciprocated in some way. Hence, it is expected of him that he would reciprocate the gift of the invocation. Of course, this cannot be given in this world but, it can be returned in the hereafter, and he will pray for the person who invokes blessings on him. Thus, when we invoke blessings on the Prophet صلی اللہ علیہ وسلم, we hope to benefit from his prayers seeking forgiveness for us. When we benefit from that while entering the mosque, we will be encouraged to worship Allah in a way that pleases Him and which is according to the Prophet's صلی اللہ علیہ وسلم practice.

Doors of mercy will open

The, next phrase of prayer is:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

O Allah open for me the doors of your mercy. Just as the

gate is open, so too open the doors of mercy in order that my coming into the mosque may be beneficial. For, all sorts of people may come into the mosque, even sinners and sight - seers, and disbelievers. I come in with the hope of gaining you mercy.

Not " door" but " doors"

The prayer is not for the "door of mercy" to be opened but for the "doors of mercy" to be opened. This shows that there are different aspects of Allah's mercy each with a door. The supplicant pleads, therefore, "O Allah: I am dependent on all kinds of your mercy and I beseech you to open all of them for me."

Kinds of mercy

Man cannot learn the many kinds of Allah's mercy. There are many that are showered in this world, many gain in the grave and many that will be shown in the hereafter. In this world, the different kinds of Allah's mercy are visible in health, sustenance, etc and there are sub - kinds in each. Without His mercy, man cannot live a healthy life and have pure thoughts in the heart, rather, he will have evil thoughts. Thus, the supplicant prays to Allah to open for him doors to all kinds of mercy.

Why not bestow mercy

He could have said, "O Allah, I need all your mercies. Shower on me all kinds of your mercy." But, by saying, "Open the doors of mercy," he indicates that he would go into the mosque and offer *salah*. So, he wishes for the worship to become doors of mercy. His *salah*, his recital, and so on many attract Allah's mercy. He thus hopes to worship Allah with sincerety; but if that lacks sincerity and is contrary to *sunnah*, it would be ostentatious and unmannered. Such a *salah* may be valid technically, yet it would not attract Allah's mercy, he hopes that his worship is presentable to Allah.

Attracting mercy before salah

The point is that he has not begun *salah* or any kind of worship but he attracts Allah's mercy. He means to say, "Without mercy, the worship I engage in will not be of any advantage."

It is also possible that he may engage in something other than worship, like talking with other people or carrying on business. So, the first thing he does on stepping in the mosque is to pray for doors of mercy to be opened for him.

He will not be deprived

Look at one who takes Allah's name on getting up and expresses gratitude, calls Him before going to the toilet and on coming out, prays to Him during ablution and after it and when he goes to the mosque for the *salah* of *Fajr,* and finally entering the mosque he seeks for the doors of mercy to be opened. Will Allah deprive such a person? He is the Most Merciful of those who show mercy, so when His slave makes a sincere request to Him. He will certainly grant him his request. *Insha Allah,* he will be enabled to make a worship that will get Allah's approval.

Think while praying

It is with us that we make this supplication by habit without pondering over its meaning. We must be fully attentive to what we say and request.

Tahiyat ul Masjid

On entering the mosque, if there is time before the congregation commences then one must not sit down but first offers two-*rakaat tahiyat ul Masjid*. We are told in a hadith:

إِذَا أَتَى أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ

When one of you comes to the mosque, he must offer two-rakaat *salah*.

This is called *tahiyat ul Masjid,* or greetings to the mosque. This is offered on entry, before sitting down, if there is time enough. It is showing respect to the mosque.

Included in the sunnah

Although it is better to offer the two rakaat *tahiyat ul Masjid* quite separately yet when *sunnah muwakkadah* are offered before and there is not enough time the worshipper may include in his intention for the *sunnah,* the *tahiyat ul Masjid* too. We have hope in Allah that Merciful as He is, He will give reward for both the *salah* (the *sunnah* and *tahiyat ul Masjid*).

While waiting for the congregation

If there is still time for the congregational *salah* to begin after one has offered the *tahiyat ul Masjid* then the Prophet صلى الله عليه وسلم has said about one sitting in wait for it that he is like one who sits in the flower beds of paradise. He also said, "When you sit in the flower beds of paradise also eat the fruit of Paradise." The *Sahabah* رضى الله عنهم, asked how they were to eat them, and he said, "While you are waiting for the congregation to begin, keep reciting:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

It is like eating the fruit of paradise because you will get in recompense fruit in the hereafter, *Insha Allah*. So, let the time be spent in reciting this expression.

To be done in the mosque

In fact, the elders have held that if anyone has not enough time to offer the *tahiyat ul Masjid,* he must keep reciting this expression. *Insha Allah,* he will also get reward for *tahiyat ul Masjid*. Besides, one must observe the etiquette of the mosque. He must not talk with anyone unnecessarily. Rather, he must engage in *zikr*, recital of the *Quran* if there is time, or offer supererogatory *salah*. When the congregation begins, he must join it.

Insha Allah, the prayer made on entering the mosque will be answered and the supplicant will find it easy to engage in different forms of worship that will please Allah.

Then as he emerges from the mosque, he will be successful.

May Allah enable us to act in accordance with these sayings. *Ameen!:*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYER ON COMING OUT OF THE MOSQUE[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُلِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُبِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا ۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِیَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا ۔ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم ط

وَقَالَ رَبُّكُمُ ادْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ ط اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِیْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ O

(سورۃ المومن، آیت ٦٠)

اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْم وَصَدَقَ رَسُوْلُهُ النَّبِیُّ الْكَرِيْم وَ نَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن

On emerging from the mosque

Having seen in the previous article what one prays on entering the mosque, we now see what one prays on coming out of it.

بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ

[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

سَلَّمَ اَللّٰهُمَّ اِنِّی اَسْئَلُكَ مِنْ فَضْلِكَ

With the name of Allah, and blessings and greetings for the messenger of Allah, *Sallallahu 'alaihi wa sallam*. O Allah, I ask You of Your Favour.

Put out the left foot first

It is recommended that one should come out of the mosque with the left foot first. It may seem trivial that one enters into the mosque with his right foot and comes out with the left. But, when one does it merely to emulate the Prophet صلى الله عليه وسلم then Allah gives him a certificate of love. The *Quran* says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ یُحْبِبْكُمُ اللّٰهُ (۳:۳۱)

Say, "If you love Allah then follow me, Allah will love you. (3:31)

Hence, everything that is done in emulating the Prophet's صلى الله عليه وسلم sunnah will make the doer the beloved of Allah, no matter how little the deed may seem to be.

Deprived of excellence

One has not to exert himself any more in putting the right foot first and putting out the left first. But, if he is careful to do that then he gains the great merit of abiding by the *sunnah*. If he is not as careful then though there is no sin, he will be deprived of that excellence. Hence, one must make a habit of it to enter the mosque with the right foot and to exit with the left foot.

Prayers on each occasion

On coming out make this brief supplication:

اَللّٰهُمَّ اِنِّی اَسْئَلُكَ مِنْ فَضْلِكَ

O Allah, I ask you for your favour.

Remember, the prayer on entry was:

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

O Allah, open for me the doors of your mercy.

The supplicant sought mercy on entering, but favour on coming out. On the face of it, there is no difference in mercy and favour, but if we ponder over the terminology of the

Quran and *hadith*, there is a vast difference in the two.

Mercy is religious blessing

The word "mercy" in the *Quran* and *hadith* implies, "Allah's blessings of a religious nature." Examples of this are that a man may get ability to worship in a proper way, he may be inclined to sincerity and abidance by the *sunnah*. A man enters the mosque to worship, so he makes this prayer on going in, for, otherwise, he could waste his time inside in fruitless gossip.

Favour represents worldly blessing

The word *fadl* (favour) is used in the *Quran* and *Hadith* mostly for worldly blessings, for example, ample sustenance, good employment, large income, sound health, happiness at home, etc. the *Quran* says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ۚ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ (سورة الجمعة آيت ٩، ١٠)

> O you who believe, when the call is made for the (congregational) *salah* on Friday, hasten to the remembrance of Allah and leave off your trading. That is better for you, if you know. Then, when the *salah* is ended, disperse in the land and seek Allah's bounty. (62:9-10)

The bounty or favour of Allah is worldly blessings, business, employment. The *Quran* has used this word *fadl* at other places too in this sense.

Need for favour on coming out

When one comes out of the mosque, he will need worldly bounties. Thus, he prays, "I am going into the world where I will face competition for life, so grant me your favour." He seeks lawful sustenance.

This is a very delicate thinking. The worshipper needs mercy on going into the mosque and favour on coming out of it into the world. The Prophet's صلى الله عليه وسلم prayers keep the need of men in perspective.

If prayers are answered

The prayers of the Prophet صلى الله عليه وسلم are such that even if one of them is granted, the supplicant will gain tremendous success. If on his request, the doors of mercy are opened for him, then he will earn all religious blessings, and if he gets *fadl* (favours) then all his worldly needs and ambitions are fulfilled.

How are worldly blessings Allah's favours

It is as I have disclosed fadl in the *Quran* and *hadith* implies worldly favours like business, employment, agricultural, etc. why is it so? These are worldly affairs. Man puts in his effort for that. Why then call it Allah's favour?

Man is deceiving himself

The answer is that by using this word, the Quran calls man's attention to a great reality, and brings him out of a wrong notion he holds. When he puts in his capital and effort to run his business and earns his profit, he is deceived into believing that his earnings are the fruit of his capital effort. He begins to regard these things as the means of his sustenance.

Nothing without Allah's fadl

The *Quran* asserts that we must not fall into that error. Indeed, man invested his money, put in his time and effort, but if Allah's favour is withdrawn then he gets nothing, no matter how large his capital and how great his effort. These things are the visible means of business, but only Allah's favour can make the visible means effective. Nothing else can do it.

A lesson-giving event

My elder brother (late) Muhammad Zaki Kayfi had a shop of religious books in Lahore. This was his means of livelihood. One day, when he woke up in the morning, it was raining very heavily. It continued to rain till it was time for him to open his shop and the streets were submerged in knee -deep water. He said to himself that there was no point in the opening his shop. Only people with very urgent need might come out of their house, but not for religious books. If he had fiction, perhaps people might have come to buy. However, he knew that his task was only to open his shop, the rest depended on Allah so, he took his umbrella and walked to his shop, opened it and,

not expecting any customer, took the *Quran* in hand. However, soon people thronged to his shop in raincoats and umbrella in hand. They bought books from him and he wondered why they needed these books in that rain.

Allah gives

This is Allah's *fadl* but man is under a misconception that the visible means help him run his business or services successfully. In reality, the Giver is the One who gives, but, of course, no one can sit idly hoping that Allah would do everything for him. He has to work and plan but he should leave the result in Allah's hand. Without Allah's favour, he cannot expect his efforts and capital and expertise to bear fruit.

Another incident

When I went to the Hijaz for the first time in 1963, someone related to me had this amazing experience. He selected some cloth at a shop and asked the shopkeeper to deliver it. But, the shopkeeper said, "Do you want to buy this cloth and is the price agreed?" He said, "Yes." The shopkeeper said, "You will get the same thing at the same price at the shop opposite mine. So buy from him." He said, "Why? Unless you give me a valid reason, I insist on buying from you." The shopkeeper said that he was concerned with buying the cloth, and should not go into other details. When this man did not relent, the shopkeeper disclosed that the neighboring shopkeeper had not had a customer all day while he had received many, so he wished that some customers should go to him too.

Glimpse of Islamic society

Indeed, this was a small glimpse of the society that the Prophet صلى الله عليه وسلم had introduced in that land. Muslims were well-wishers of each other and I was much impressed with this fellow's thinking.

Means without fadl are ineffective

Allah was the one to put into this shopkeeper's heart that he should think of his neighboring shopkeeper and send customers to him. This was Allah's *fadl* (favour), for the man had invested money and effort but customers came to him only when Allah favoured him.

Qualification not enough for service

People do get degrees from universities after studying there. That qualifies them for high posts in service. But how many such qualified people are jobless. Only Allah is the one who gets them good jobs. This is his *fadl*.

Produce of fields

A farmer toils hard on his land. He prepares the land, removes weeds, sows seeds, and irrigates the land. But his toil and effort bear result only when Allah's favour is with him. The *Quran* says:

أَفَرَأَيْتُم مَّا تَحْرُثُونَ ۝ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ الزَّٰرِعُونَ ۝

(سورۃ الواقعۃ، آیت ۶۳، ۶۴)

Have you considered that which you sow? Is it you who cause it to grow it, or are we the Growers? (56:63-64)

"You may join together, all of you but you can achieve nothing if my favour is not with you."

Hence, all the blessings that you get in this world are with Allah's favour and every form of economy is producted only with Allah's favour. Man will get nothing if he tries to overlook Allah's favour.

Fadl includes all blessings

So, when one comes out of the mosque let him seek Allah's *fadl* {O Allah, I ask you for your favour}. All blessings of the world are included in it. A trader, an employee and a farmer depend on Allah's *fadl* for success and progress. Besides, this prayer includes all blessings of the world - health, affluence, happy home life, unity among people and so on.

If this small prayer is accepted by Allah even once then all troubles of the world will be removed.

May Allah enable all of us to conduct ourselves on these teachings. *Aameen:*

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

PRAYERS WHEN GOING TO SLEEP[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا۔ مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا۔ اَمَّا بَعْدُ!

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم ط

وَقَالَ رَبُّكُمُ ادْعُوْنِيْۤ اَسْتَجِبْ لَكُمْ۔ اٰمَنْتُ بِاللّٰهِ صَدَقَ اللّٰهُ مَوْلَانَا الْعَظِيْم وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْم وَنَحْنُ عَلٰى ذٰلِكَ مِنَ الشَّاهِدِيْنَ وَالشَّاكِرِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

First words

This is the last of the series of articles on prayers at various times.

Istighfar before going to sleep

There are several little tasks for a Muslim to do before he goes to sleep. Actually, this moment is the conclusion of his affairs of the day. The respected elders have recommended that before retiring for the night, a person must throw his glimpse on his day's activities. He must shift through them the good from the bad. Then he must make an overall istighfar (seeking Allah's forgiveness), "O Allah! I do not know how many

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[1] Venue: Jami' Masjid Baitul-Mukarram, Gulshan-e-Iqbal, Karachi.

wrongs and sins I have committed during the day which is at its end. I seek your forgiveness for that."

أَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

Will you get another day

This he must do because sleep too is a kind of minor death. Man loses sense of the world and its things and how many men have slept never to rise again. So, he too does not know whether he will get another day. He must clear his account with Allah for his past life and make repentance before the next day.

Meaning of tawbah

Tawbah is repentance. It is to express remorse on every sin one remembers having committed and to resolve not to commit them again. He must seek forgiveness from Allah. If he does that then he may hope that Allah will forgive all his sins and shortcomings of the day.

Prayers before retiring

The first prayer known from the Prophet صلى الله عليه وسلم before going to sleep is:

اَللّٰهُمَّ بِاسْمِكَ اَحْيٰى وَبِكَ وَ اَمُوْتُ

(O Allah! I am alive with your name and I will die with your name.)

The next is:

اَللّٰهُمَّ اَنْتَ خَلَقْتَنِيْ وَاَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا اِنْ اَحْيَيْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ وَاِنْ اَمَتَّهَا فَاغْفِرْلَهَا وَارْحَمْهَا

Till such time as you memorise it, you may make this supplication in your mother tongue.

Protection of the pious

Translation: "O Allah! you have indeed created me and you will take away my soul. My death and life are in your Hands. O Allah! If you give me life (again after sleep) then

protect me as you protect your pious slaves. But, if you cause me to die then forgive me and have mercy on me."

Why are sinners protected

For, Allah protects the sinners and transgressors too and the non Muslims too. Here certain minds begin to doubt why disbelievers and sinners enjoy life in the world and come out of danger, if ever they face it. The fact is that the world is governed by the All - knowing, All - wise, Allah who sustains an enemy too and raises him to heights showing leniency while a friend is given death.

Disbelievers are left off

There were great disbelievers like Firawn, Namrud, Haman, Qarun who said, "I and no other". But, Allah gave them a long respite and even protected them. On the other side, His messengers عليه السلام were sawed in two. This is His wisdom. When their time comes, the enemy are held and punished. The Firawn who had let loose tyranny was sent down the sea when his respite ended.

Sudden seizure

Even today, the Islamic world is in a bad shape. Its enemies seem to be strong. They are protected but when Allah decides to seize them, He will do that suddenly and severely.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ (سورة البروج)

Surely severe is the grip of your Lord. (85:12)

Samiri nurtured by Jibril عليه السلام

There was a magician named Samiri in the times of Sayyidina Musa عليه السلام. He was a disbeliever. He moulded a calf and asked people to worship it. He was one of the Bani Israil whose children were to be killed because Firawn had given the command. When Samiri was born his mother did as Prophet Musa's عليه السلام mother had done and put him in the river after enclosing him in a chest. She hoped that he would survive otherwise she would not have to see him being killed.

Allah commanded Jibril عليه السلام to carry the chest to a cave on the peak of mountain. He put him there and fed him milk and honey everyday. The name of this Samiri too was Musa.

Sayyidina Musa عليه السلام *raised by Firawn*

The Musa whom Jibril raised up was a great idol - worshipper. In fact, he introduced idol - worship in the Banu Israil. Sayyidina Musa عليه السلام was raised up by Firawn in accordance with Allah's decree and became a prophet. This is Allah's working which no man can fathom. This, an Arab poet emphasized in his poetry:

وَمُوْسَى الَّذِىْ رَبَّاهُ جِبْرَئِيلُ كَافِرٌ ۞ وَمُوْسَى الَّذِىْ رَبَّاهُ فِرْعَونُ مُرْسَلٌ

That Musa (Samiri) raised by Jibrail عليه السلام came to be unbeliever (kafir). The Musa raised by Firawn, was made prophet.

This is only the power and wisdom of Allah.

Prayer for protection

Anyway, we have seen above the Prophet's صلى الله عليه وسلم prayer requesting Allah's protection before one goes to sleep. "If you give me life after sleep protect me that my steps do not go towards sin and disobedience, but towards obedience to you."

But, if I die

The next words are, "If I am destined to die in my sleep then forgive me, O Allah: And have mercy on me". This is the Prophet's صلى الله عليه وسلم prayer before sleeping causing us to remember death and life. Indeed, what more could a man want if this prayer is accepted for him?

Other repetitions before sleeping

A great merit is reported for one who recites the last *ruku* (selection) of *surah al - Baqarah* and of *Aal Imran* before going to sleep. Recital of *surah al Mulk* at night will protect man from torment of the grave. He may also repent and seek Allah's forgiveness. Finally, the Prophet صلى الله عليه وسلم exhorted a *sahabi* to make the following supplication as the last thing before he sleeps but while lying down in his bed on his right side. He should not utter any word with his tongue after that:

اَللّٰهُمَّ اِنِّىْ اَسْلَمْتُ نَفْسِىْ اِلَيْكَ وَوَجَّهْتُ وَجْهِىْ اِلَيْكَ وَفَوَّضْتُ

اَمْرِىْ اِلَيْكَ وَاَلْجَأْتُ ظَهْرِىْ اِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ اِلَّا اِلَيْكَ

اَللّٰهُمَّ اٰمَنْتُ بِكِتَابِكَ الَّذِیْ اَنْزَلْتَ وَبِنَبِیِّكَ الَّذِیْ اَرْسَلْتَ ۔

O Allah: I have surrendered my soul to you and turned my face toward you and placed all my concern at your discretion.

All affairs in Allah's hand

Man has thousands of needs. So he wonders before sleeping, "What will happen tomorrow?" But it is night time. He is lying down on his bed to sleep and cannot do anything about his worries so he resigns and says, "I leave all my concerns to you to cause what is best for me."

The final words

The prayer goes on, "O Allah, I have retreated to you for protection. There is no shelter nor refuge from you save in you. O Allah: I have believed in your Book (the *Quran*) and in your Prophet صلی اللہ علیہ وسلم whom you have sent."

The Prophet صلی اللہ علیہ وسلم said, "Go to sleep after that and do not let any word escape your tongue thereafter. *Insha Allah,* your sleep will be full of light and become a worship. And, if you die after that then, *Insha Allah,* you will go straight to paradise.

If sleep evades you

The Prophet صلی اللہ علیہ وسلم has recommended those whom sleep evades that they should make this prayer:

اَللّٰهُمَّ غَارَتِ النُّجُوْمُ وَهَدَأَتِ الْعُیُوْنُ وَاَنْتَ حَیٌّ قَیُّوْمٌ لَا تَاْخُذُہٗ سِنَةٌ

وَّلَا نَوْمٌ ۔ یَا حَیُّ یَا قَیُّوْمُ اِهْدِیْ لَیْلِیْ وَاَنِمْ عَیْنِیْ

"O Allah: the stars have concealed themselves and eyes have gone to rest. You are the Ever - Living and The Ever Subsisting. Neither sleep nor drowsiness overtakes you. O the Ever Living and Ever Subsisting, cause my night to be peaceful and give sleep to my eyes."

Allah will protect you from the devil's mischief.

These are a few deeds and a few prayers known from the Prophet صلی اللہ علیہ وسلم before retiring to bed.

May Allah make all of us abide by them. *Aameen.*

Concluding remarks

The series of articles on supplication at various times concludes.

The Prophet صلى الله عليه وسلم has taught these supplication that we may bring ourselves closer to Allah and establish strong ties with Him. Each of these prayers is such that if it gains His approval then the supplicant will succeed in both worlds. So all of us must make it a practice to pray to Allah in these words. We must memorise them and make them at the right time with an attentive mind. *Insha Allah,* we will gain a firm closeness to Allah.

May He help us abide by these submissions. *Aameen!.*

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And our last call be, praise be to Allah, Lord of the worlds.

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The position that Allah has granted the honourable Maulana Mufti Muhammad Taqi Usmani مدظلہ is very well known to everyone and it reflects Allah's approval of his services to Islam. His writings, sermons and research have benefited Muslims at every level of society.

A collection of his addresses and sermons has been published in Urdu, entitled *Islaahi Khutbaat.* It is a compendium of assorted subjects of Islam, like elementary deeds, rights of Allah and of fellow-men, current issues, disagreements within families, prayers and good manners as taught by the Prophet ﷺ, mutual relations and a host of other topics. In short, this book invites its readers to adorn themselves with good manners and to cure themselves of spiritual maladies.

Darul-Ishaat is also honoured to publish the English translation of this treasury, Discourses on Islamic Way of Life, to cater to the demands of the English speaking people and to enable them to derive full benefit from these lectures. Initially, the same pattern was followed as was adopted in Urdu and each volume contained lectures on diverse topics. However, these volumes are now re-arranged to group together each subject or allied subjects in separate book-form to permit greater benefit to students and seekers of specific information.

However, certain considerations do apply before studying these books.

This collection is not a specific writing of the honourable Maulana. Rather, he had delivered lectures, sometimes extempore and these were recorded and then a transcript was used to publish the Urdu books. The English translation followed next, the source of which is speech and not a written composition.

Though an effort is made in the translation to convey the meaning of the original message, yet possibility of omission or misinterpretation cannot be ruled out. It is nearly impossible to compress all aspects of the original in the translation. Hence, every deficiency, shortcoming or error of interpretation lies on the shoulders of the translator.

The honourable Mufti Muhammad Taqi Usmani مدظلہ is absolved of that and in no way responsible for that. In such cases, original cassettes should be recoursed to form an opinion.

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- The Demands of the Kalimah Tayyibah and the Company of the Men of Allah
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- One More Prayer in the Morning
- Prayers While Going into the Closet and Coming Out of it and the Wisdom Behind Them
- Prayer on Going Out of Home and Prayer on Entering the Market
- Prayer on Entering the House
- *(Bismillah)* Philosophy and Reality
- Prayer Before and After Eating
- Prayers During and After Ablution
- Prayers on Washing Each Limb During Ablution
- Prayers After Ablution
- Prayer When in Distress
- Prayer on Entering the Mosque
- Prayer on Coming Out of the Mosque
- Prayers When Going to Sleep

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